

The firſte

Boke of Moſes called Geneſis. Newly correctyd and amendyd by W. T.

1. 3ſ. 13

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Vnto the reader

W. T.



Though a man had a precious Iuell and a rich, yet if he wiſte not the value therof nor wherfore it ſerued he were nother the better nor richer of a ſtraw. Euen ſo though we reade the ſcripture and bable of it neuer ſo moch, yet if we know not the vſe of it, and wherfore it was geuen, and what is therin to be ſought, it profiteth vs nothinge at al. It is not ynough therfore to reade and talke of it only, but we muſt alſo deſire god daye and night inſtantly to open oure eyes, and to make vs vnderſtond and feale wherfore the ſcripture was geuen that we maye applye the medicine of the ſcripture, euery man to his awne ſores, inleſſe then we entend to be ydle diſputers, and braulers aboute vayne wordes, euer gnawenge vppon the bitter barcke without and neuer attayninge vnto the ſwete pith within, and perſequutinge one another for defendinge of lewde imaginacions and phantaſyes of oure awne inuencion.

The ſcripture wherfore it is good.

Paule in the third of the ſeconde epiſtle to Timothe ſaith, that the ſcripture is good to teache (for that ought men to teache

and not dreames of their awne makinge, as the pope doth (and also to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the false from the true. And in the. vi. to the Ephesians he calleth it the swerde of the spirite, by cause it killeth hypocrites and vttereth and improueth their false inuentions. And in the. xv. to the Romains he saith: al that are wryten, are wryten for oure learninge, that we thorow pacyence and comforte of the scripture might haue hope. That is, the ensamples that are in the scripture, comforte vs in al our tribulacyons, & make vs to put oure truste in god, and pacientely to abyde his leysure.

And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bridle the fiesshe, that we caste not the yoke of the lawe of God from of oure neckes, and fall to lustinge ād doinge of euill

So now the scripture is a light and sheweth vs the true waye, bothe what to do, and what to hope; and a defence frome all erroure, and a comforte in aduersite that we despeare not, and feareth vs in prosperyte that we sinne not. Seke therfore in the scripture as thou readest it, chefely and aboue all, the conuenaūtes made betwene god and vs. That is to saye; the lawe and cōmā-

unde-

undementes which God commaũdeth vs to do. And then the mercie promyſed vnto all them that ſubmite them ſelues vnto the lawe. For all the promyſes thorow out the hole ſcripture do include a couenaũt. That is: god byndeth him ſelfe to fulfil that mercie vnto the, onlye if thou wilt endeuoure thy ſelfe to kepe his lawes: ſo that no man hath his parte in the mercie of god, ſaue he onlye that loueth his lawe and conſenteth that it is righteous and good, & fayne wold do it, ād euer mourneth becauſe he now and then breaketh it thorow infirmite, or dothe it not ſo perfectly as his harte wolde.

And let loue interprete the lawe: that thou vnderſtōde this to be the finall ende of the lawe, and the hole cauſe why the lawe was geuen: euen to bringe the to the knoledge of god, how that he hath done all thinge for the, that thou mighteſt loue hym agayne with al thine harte, and thy neyboure for his ſake as thy ſilfe and as Chriſt loued the. Becauſe thy neyboure is the ſonne of god alſo and created vnto his lykenes as thou arte, and bought with as dere bloude as arte thou. Whoſoeuer feleth in his herte that euery man ought to loue his neyboure as Chriſt loued him, and conſenteth therto, and enforſeth to come therto: the ſame onlye vnderſtondeth the lawe aryght and can interprete it. And he that ſubmyt-

eth not hi selfe in the degre he is in, to seke his neyboures proffite as Christ did his, cā neuer vnderstonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnderstonde it bye.

And beholde how righteous, howe honest and howe due a thinge it is by nature, that euery man loue his brother vnfayned ly euē as him selfe, for his fathers sake. For it is the fathers great shame and his hie displeasure, if one brother hurte another. If one brother be hurte of another, he maye not aduēge him selfe, but must complayne to his father or to them that haue auctorite of his father to rule in his absence. Euen so if any of godes children be hurt by any of his brethren, he maye not aduenge him selfe with hande or herte. God must aduenge. And the gouerners and ministers of the lawe that God hath ordeyned to rule vs by concerninge oure outwarde conuersacion of one with another, they must aduenge. If they will not auenge, but rather maynteine wronge and be oppressers them selues, then must we tarye paciently tyll God come which is euer readie to reape tirauntes from of the face of the erth, assone as theyr synnes are rype.

Considre also what wrath, vengeaunce and plages god threateneth to them that are rebellious and disobedient.

Then

Thē go to & reade the ſtoryes of the by-
ble for thy lerninge & comforte, & ſe eue-
ry thinge practyſed before thyne eyes: for
accordinge to thoſe enſamples ſhall it goo
with the & all mē vntill the worldes ende.
So that into whatſoeuer caſe or ſtate a mā be
brought, accordige to whatſoeuer ēſāple of
the bible it be, his ende ſhalbe accordige as
he there ſeith and readeth. As god there w-
arneth yer he ſmyte, & ſoffreth lōge yer he
take extreme vēgeaūce, ſo ſhall he do with
vs. As they that turne, are there receaued to
mercie, & they that malicioully reſiſt, peri-
ſhe vtterlye, ſo ſhall it be with vs. As they
that refuſe the coūſel of God, periſhe thor-
ow their awne coūcel, ſo ſhall it be with vs
vntill the worldes ende. As it wēt with th
eir kinges & rulers, ſo ſhall it go with oures
As it was with their comē people, ſo ſhall
it be with oures. As it was with their ſpiritu
all officers, ſo ſhall it be with oures. As it w-
as wyth theyr true prophetes, ſo ſhall it be
with oures vntill the worldes ēde. As they
had euer amōge thē falſe prophetes & true:
& as their falſe, pſecuted the true, & moued
the prynces to ſle thē, ſo ſhall it be with vs
vntyll the ende of the worlde. As there was
amōge thē but a fewe true herted to god, ſo
ſhall it be amōge vs: & as their ydolatry was
ſo ſhall ours be vntyll the ende of the worl
de. All mercy that was ſhewed there, is a p-

mercy vnto the, if thou turne to god. And all vengeaunce and wrath shewed there, is threatened to the, if thou be stoubourne ād reliste &c.

And this lerninge and conforte shalt thou euermore finde in the playne texte and literall sense. Nether is there eny story so homely, so rude, yee or so vyle (as it semeth outwarde) wherin is not exceadinge greate cōforte. And when some which seme to thē selues great clarkes saye: they wot not what meare profite is in many gestes of the scripture if they be read with out an allegorye, then in a tale of robenhode, saye thou, that they were wryten for oure consolaciō and comforte, that we despeare not, if soch like happē vnto vs. We be not holyer then Noe, thoughe he were once dronke. Nether better beloued then Iacob, though his awne sōne defiled his bedde. We be not holyer then Lot, though his doughters thorowe ignoraūce deceaued him, nor paraduenture holyer then those doughters. Nether are we holyer then Dauid, though he brake wedlocke and vppon the same committed abhominable murther. All those mē haue witnesse of the scripture that they pleased god and ware good men bothe before that those thinges chaunsed them ād also after. Neuertheless soche thinges happened them for oure ensample; not that we shuld

contre-

contrefayte their euill, but if whyle we ſighte with our ſelues enforſinge to walke in the law of god (as they did) we yet fall like wyſe, that we deſpeare not, but come agayne to the lawes of God & take better holde

We read ſens the tyme of Chriſtes deeth of virgins that haue bene brought to the comen ſtues, and there difiled, and of martirs that haue bene bounde and hores haue abuſed their bodyes. why? The iudgementes of god are bottomleſſe. Soch thinges chaūced, partely for enſamples, partely God thorow ſinne healeth ſynne. Pryde can nether be healed nor yet appere but thorow ſoche horrible deades. Paraduenture thei were of the popes ſecte and reioyſed fleſhly, thinkinge that heauen came by deades and not by Chriſt, and that the outward dead iuſtified them and made them holy ād not the inward ſpirite receaued by faith ād the cōſent of the harte vnto the lawe of god.

As thou readeſte therfore thinke that euery ſillable pertayneth to thyne awne ſilf and ſucke out the pithe of the ſcripture, ād arme thy ſilf ageinſt all aſſaultes. Firſt note with ſtronge faith the power of god in creatinge all of nought. Then marke the greuous fall of Adam ād of vs all in him, thorow the light regardinge of the commaundemēt of god. In the iiii Chapter God turneth him vnto Abel and then to his offeringe, but

ge, but not to Cain and his offeringe. Where thou seest that though the deades of the euell apere outwardly as glorious as the deades of the good: yet in the sight of god which loketh on the harte, the deade is good because of the man, and not the man good because of his deade. In the. vi. God sendeth Noe to preach to the wicked ād geueth thē space to repent: they wax hard herted, god bringeth thē to nought, ād yet saueth Noe euen by the same water by which he destroyed thē. Marke also what folowed the pryde of the buyldige of the toure of Babel

Consīdre how god sendeth forth Abrahā out of his awne contre in to a strange lande full of weked people, and gaue him but a bare promesse with him that he wold blesse him and defende him. Abraham beleued and that worde saued and delyuered hym in all parelles: so that we se, how that mannes life is not maynta yned by bred only e (as Christe sayeth) but moch rather by beleuinge the promyses of God. Beholde how soberly and how circumspectly both Abraham and also Isaac behaue them selues amōge the infideles. Abrahā byeth that which might haue bene geuen him for nought, to cut of occasions. Isaac when his welles which he had digged were taken from him, geueth rowme and resisteth not. Morouer they eare and sowe and fede their catell, and

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make confederacions, and take perpetuall truce, and do all outward thinges, euē as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery man muſt worke godly & truly to the vtmoſte of the power that god hath geuen him: and yet not truſte therin: but in goddes worde or promeſſe, and god will worke with vs and bringe that we do, to good effecte. And then when oure power will extend no further, goddes promeſſes wil worke all alone.

How many thinges alſo reſiſted the promeſſes of god to Iacob: & yet Iacob cōiureth god with his awne promeſſes ſayenge O god of my father Abrahā: & god of my father Iſaac, o lorde which ſaydeſt to me, returne to thyne awne cōtre and vnto the place where thou waſte borne, & I will do the good. I am not worthy of the leſte off thoſe mercyes, nor of that trouth which thou haſte done to thy ſeruāt. I went out but with a ſtaffe, & come home with .ij. droues delyuer me out of the hādes of my brother Eſau, for I feare him greatly &c. And god delyuered hī, & will lykewyſe all that cal to his promeſſes with a repētige herte, were they neuer ſo great ſinners. Marke alſo the weake infirmites of the mā. He loueth one wife more thē a nother, one ſonne more thē another. And ſe how god purgeth hī

Eſau

Esau threteneth him: Laban begileth him. The beloued wife is longe baren: his doughter is rauished: his wyfe is defiled, & that of his awne sonne. Rahel dieth, Ioseph is taken awaye, yee and as he supposed rent of wilde beastes. And yet how glorious was his ende? Note the wekenesse of his children, yee and the sinne of them, & how god thorow their awne wekednes saued them. These ensamples teache vs that a mā is not atonce parfecte the firste daye he beginneth to lyue well. They that be stronge therfore muste suffre with the weake, and helpe to kepe them in vnite and peace one withe a nother vntil they be stronger.

Note what the brethren sayde when thei were tached in Egipte, we haue verelye sinned (sayde thei) ageynste oure brother in that we sawe the anguyish of his soule when he besought vs, and wolde not here him: and therfore is this tribulacion come vpon vs. By which ensample thou seist how that conscience of euildoenges sindeth men out at the laste. But namely in tribulacion and aduersite: theare temptacion and also desperacion, yee and the veryepaynes of hell find vsout: theare the soule feleth the ferse wrath of god and wysheth mountaynes to falle on her and to hyde her (if yt were possible) from the angrye face of god

Marke also how greate euelles folowe

of how

of howe litle an occasion, Dina goeth but forth alone to se the doughters of the contre, and how greate myscheue and trouble folowed? Iacob loued but one sonne more then another, and how greuous murther folowed in their hartes? These are ensamples for our learninge to teach vs to walke warely ād circūspectly in the worlde of weake people, that we geue no man occasions of euyll

Finally, se what god promysed Ioseph in his dreames. Those promesses accompanyed him always, and went downe with him euen into the depe dongeon, and brought him vp againe, ād neuer forsoke him till all that was promysed, was fulfilled. These are ensamples wryten for oure learninge (as Paule saith) to teache vs to truste in god in the stronge fire of tribulation & purgatorye of ourefleshe. And that thei which submit them selues to folow god, shuld note and marke soch thinges, for their lerninge and comforte, is the frute of the scripture and cause why it was writē: & with soch a purpose to reade it, is the waye to euerlastinge life & to those ioyfull blessinges that are promised to all naciōs in the seade of Abraham, which seade is Iesus christ oure lorde, to whō be honoure ād prayse for euer, and vnto god our father thorow him

A M E N.

The firſte boke of Moſes called Geneſis. The. i. Chap.



IN the beginnige god created heauē & erth. The erth was voyde and emptie, and darcknesſe was vpon the depe, ād the ſpirite of god moued vpō the water.

The. i. daye. Then god ſayd: let ther be light, and there was light And God ſawe the light that it was good: ād deuyded the lyght frō the darckneſſe, and called the lyght daye, and the darckneſſe night: and ſo of the eueninge and morninge was made the firſt daye.

The. ij. daye. And God ſayd: let ther be a firmament betwene the waters, and let it deuyde the waters a ſondre. Then god made the firmament and parted the waters which were vnder the firmament, from the waters that were aboue the firmament: and it was ſo. And god called the firmament heauē. And ſo of the eueninge and morninge was made the ſeconde daye.

The iij. daye. And god ſayd, let the waters that are vnder [illegible]uen gather thē ſelues vnto one place, that the drye londe maye appere: And it came ſo to paſſe. And God called the drye lande

lande the erth: and the gatheringe togither of waters called he the see. And god sawe that it was good.

And god sayd: let the erth bringe forth herbe and grasse that sowe seed, ād frutefull trees that beare frute euery one in his kinde, hauinge their seed in them selues vpon the erth. And it came so to passe: and the erth brought forth herbe and grasse sowinge seed euery one in his kinde and trees beringe frute and hauinge their seed in them selues, euery one in his kinde. And god sawe that it was good: and then of the euenynge and morninge was made the thirde daye. The.iiij daye.

Then sayd god: let ther be lightes in the firmament of heauē to deuyde the daye frō the night, that they may be vnto signes, seasons, dayes & yeares. And let them be lightes in the firmament of heauen, to shyne vpon the erth: & so it was. And God made two great lightes: a greater lyghte to rule the daye, and a lesse lyghte to rule the nighte, and he made sterres also. And god put them in the firmament of heauen to shyne vpon the erth, and to rule the daye and the nighte, and to deuyde the lyghte from the darckenesse. And god sawe that it was good: and so of the eueninge and morninge was made the fourth daye.

And God sayde, let the water brynge forth The.v. daye.

forth creatures that moue and haue lyfe, ād foules for to flee aboue the erth vnder the firmamēt of heauen. And god created greate whalles and all maner of creatures that lyue and moue, whiche the waters brought forthe in their kindes, and all maner of federed foules in their kindes. And god sawe that it was good: and God blessed the saynge, Growe and multiplye and fyll the waters of the sees, and let the fowles multiplye vpon the erth. And so of the eueninge and morninge was made the fyfth daye.

The.vi. daye.

And god sayd: let the erth bringforth liuinge creatures in their kindes: catell and wormes and beastes of the erth in their kindes, and so it came to passe. And god made the beastes of the erth in their kindes, & catel in their kindes, ād all maner wormes of the erthe in their kindes: and God sawe that it was good.

And God sayde, let vs make man in oure similitude and after our lyckenesse: that he maye haue rule ouer the fish of the see and ouer the fowles of the ayer, and ouer catell, ād ouer all the erth, ād ouer all wormes that crepe on the erth. And God created man after his lyckenesse, after the lyckenesse of god created he him: male and female created he them.

And god blessed them, and god sayd vnto thē.

tothē. Growe and multiplye and fyll the erth and subdue it, and haue domynyon ouer the fish of the see, and ouer the foules of the ayre, and ouer all the beastes that moue vn the erth.

And God sayd: se, I haue geuē yow all erbes that sowe seed which are on all the erth, and all maner trees that haue frute in thē and sowe seed: to be meate for you and for all beastes of the erth, and vnto all foules of of the ayre, and vnto all that crepeth on the erth wherin is lyse, that they may haue all maner erbes and grasse for to eate, and euen so it was. And God behelde all that he had made, and loo they were excea dynge good: and so of the euenynge and mornynge was made the syxte daye.

¶ The seconde Chapter.

THus was heauen and erth syhished with all their apparell, and in the se uenth daye god ended his worke which he had made, and rested in the seuēth daye frō all his workes wich he had made. And God blessed the seuenth daye, aud sanctyfi ed it, for in it he rested from all his wor- kes which he had created and made.

These are the generacions of heauē and erth when they were created, in the tyme when the Lorde God created heauen and all the shrubbes of the selde, before they were

Blessed and sanctified: dedicated and appoynted it to preach the worde of God in to pray

er ād to doo all manet workes of mercye in.

were in the erthe, and all the erbes of the felde before they ſprāge: for the lorde God had yet ſent no rayne vpō the erth, nether was ther yet any man to tylle the erth. But ther aroſe a myſte out of the groūd and watered all the face of the erth. Thē the Lorde God ſhope man, euen of the moulde of the erth, and brethed into his face the breth of lyfe. So man was made a lyuynge ſoule.

Eden.

The Lorde God alſo planted a garden in Eden frō the begynnynge, and there he ſette man whom he had formed. And the lorde God made to ſprynge out of the erth all maner trees bewtyfull to the ſyghte and pleaſant to eate, and the tree of lyfe in the middes of the garden: and alſo the tree of knowlege of good and euell.

And ther ſpronge a reuer out of Edē to water the garden, and thence deuided it ſelfe, and grewe in to foure principall waters. The name of the one is Phiſon, he it is that

Heuila

compaſſeth all the lande of Heuila, where gold groweth. And the gold of that contre ys precious, there is found bedellion and a ſtone called Onix. The name of the ſecō de ryuer is Gihon, which compaſſyth all the lande of Inde. And the name of the thyrde ryuer is Hidekell, which rūneth on the eaſt ſyde of the Aſſyryans. And the .iiij. ryuer is Euphrates.

And

And the Lorde God toke Adam and put him in the garden of Eden, to dresse it and to kepe it: and the Lorde God commaunded Adam saynge: of all the trees of the garden se thou eate. But of the tre of knowlege of good and badd se that thou eate not: for euen the same daye thou eatest of it, thou shalt surely dye.

And the Lorde God sayd: it is not good that man shulde be alone, I will make hym an helper to beare him company. And after that the Lorde God had made of the erth all maner beastes of the felde, and all maner foules of the ayre, he brought them vnto Adam, to see what he wold call them. And as Adam called all maner liuynge beastes; euen so are their names. And Adam gaue names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beastes of the felde. But ther was no helpe founde vnto Adam to beare him companye. Adā named all creatures.

Then the Lorde God cast a slomber on Adā, ād he slepte. And thē he toke out one of his rybbes, and in stede ther of he fylled vp the place with flesh. And the lorde God made of the rybbe which he toke out of Adā a woman, ād brought her vnto Adā. Thē sayd Adā: this is one bone of my boones, ād flesh of my flesh. This shall be called wedlocke.

woman: becauſe ſhe was take of the man. For this cauſe ſhall a man leue father and mother and cleue vnto his wyfe, and they ſhall be one fleſh. And they were ether of them naked, both Adam and his wyfe, and were not aſhamed.

¶ The. iij. Chapiter.

The ſerpent.

BVt the ſerpent was ſotyller than all the beaſtes of the felde which the lorde God had made, ād ſayd vnto the womā. Ah ſyr, that God hath ſayd, ye ſhal not eate of all maner trees in the garden. And the woman ſayd vnto the ſerpent, of the frute of the trees in the garden we may eate, but of the frute of the tree that is in the middes of the gardē (ſayd God) ſe that ye eate not, ād ſe that ye touch it not: leſt ye dye.

Then ſayd the ſerpent vnto the womā: tuſh ye ſhall not dye: But God doth knowe, that when ſoeuer ye ſhulde eate of it, youre eyes ſhuld be opened, ād ye ſhulde be as God, ād knowe bothe good ād euell. And the womā ſawe that it was a good tree to eate of, & luſtie vnto the eyes & a pleſant tre for to make wyſe, and toke of the frute of it ād ate, and gaue vnto hir huſbād alſo with her, ād he ate. And the eyes of both of thē were opened, that they vnderſtode how that they were naked. Thā they ſowed fygge leues togedder ād made thē apurns.

And

And they heard the voyce of the Lorde God as he walked in the gardē in the coole of the daye. And Adam hyd hymselfe ād his wyfe also frō the face of the Lorde God amōge the trees of the gardē. And the Lorde God called Adam, and sayd vnto him: where art thou? And he answered. Thy voyce I harde in the gardē, but I was afrayd because I was naked, and therfore hyd myselfe. And he sayd: who told the that thou wast naked? hast thou eatē of the tree, of which I bade the that thou shuldest not eate? And Adā answered: The woman which thou gauest to bere me cōpany, she toke me of the tree, & I ate. And the Lorde God sayd vnto the woman: wherfore didest thou so? And the woman answered, the serpent deceaued me, and I ate.

And the Lorde God sayd vnto the serpent: Because thou haste so done, moste cursed be thou of all catell and of all beastes of the felde: vppō thy bely shalt thou goo: ād erth shalt thou eate all dayes of thy lyfe. Morouer I will put hatered betwene the ād the womā, and betwene thy seed and hyr seed. And that seed shall tread the on the hed, and thou shalt tread hit on the hele.

A couenaūt that christ which came of eue & was hir seed, shuld ouercom: the power of the

And vnto the woman he sayd: I will surely encrease thy sorow and make the oft with child, and with payne shalt thou be

deuell & deliuer all true beleuers i Chriſt and haters of the deuelsworkes, frō all daūger of sātā, of ſinne and of hell. The womās curſe is, to beare hir childern with paine ād to be vnder the gouernaūce of hir huſbād.

deleuered. And thy luſtes ſhall partayne vnto thy huſbond, and he ſhal rule the.

And vnto Adā he ſayd: for as moch as thou haſt obeyed the voyce of thy wyfe, and haſt eaten of the tree of which I cōmaunded the ſaynge: ſe thou eate not therof: curſed be the erth for thy ſake. In ſorow ſhalt thou eate therof all dayes of thy lyfe. And it ſhall beare thornes and thyſtels vnto the, And thou ſhalt eate the erbes of the feld. In the ſwete of thy face ſhalt thou eate brede, vntill thou returne vnto the erth whence thou waſt taken: for erth thou art, and vnto erth ſhalt thou returne.

And Adam called his wyfe Heua, becauſe ſhe was the mother of all that lyueth. And the Lorde God made Adam and hys wyfe garmentes of ſkynnes, and put thē on them. And the Lorde God ſayd: loo, Adā is become as it were one of vs, in knowlege of good ād euell. But now leſt he ſtrech forth his hāde and take alſo the tree of lyfe and eate and lyue euer.

And the Lorde God caſt him out of the garden of Eden, to tylle the erth whēce he was takē. And he caſt Adā out, and ſette at the entheringe of the garden Eden, Cherubes with naked ſwerdes mouinge in ād out, to kepe the way to the tree of lyfe.

The. iiij. Chapter.

And

AND Adā laye with Heua his wyfe, which conceaued and bare Cain, and sayde: I haue obteyned a man of the lorde. And sshe proceded forth and bare his brother Abel. And Abel became a sshepherde, And Cain became a plowman. Cain Abel.

And it fortuned in processe of tyme, that Cain brought of the frute of the erth; an offeringe vnto the lorde. And Abel, he brought also of the firstlynges of his sshepe ād of the fat of them. And the lorde loked vnto Abel and to his offeringe: but vnto Cain and vnto his offeringe, loked he not. And Cain was wroth exceadingly, and loured And the lorde sayde vnto Cain: why arte thou angry, and why loureste thou? wotest thou not yf thou do well thou sshalt receaue it? But and yf thou do euell, by and by thy sinne lyeth open in the dore: not withstondinge let it be subdued vnto the, and se thou rule it. And Cain talked with Abel his brother. offeringes,

And assoone as they were in the feldes Cain fell vpon Abel his brother and slewe him. And the Lorde sayd vnto Cain: where is Abel thy brother? And he sayd: I can not tell, am I my brothers keper? And he sayde: What haste thou done? the voyce

of thy brothers bloud cryeth vnto me out of the erth. And now curſed be thou as per tayninge to the erth, whiche openned her mouth to receaue thy brothers bloud of thine hande. For when thou tylleſt the groun de ſhe ſhall henceforth not geue hyr power vnto the. A vagabunde and a rennagate ſhalt thou be vpon the erth.

And Cain ſayd vnto the Lorde: my ſynne is greater, then that it maye be forgeuen Beholde thou caſteſt me out this daye frō of the face of the erth, and frome thy ſyght muſt I hyde my ſelfe, and I muſt be wandringe and a vagabunde vpon the erth. Morouer whoſoeuer findeth me, will kill me. And the lorde ſayd vnto him. Not ſo but whoſoeuer ſleyth Cain, ſhalbe punyſſhed. vij. folde. And the Lorde put a marke vpon Cain that no man that founde hym, ſſhulde kyll him. And Cain went out from the face of the Lorde and dwelt in the lande Nod, on the eaſt ſyde of Eden.

And Cain laye with his wyfe, whiche conceaued and bare Henoch. And he was buyldinge a cyte and called the name of it after the name of his ſonne, Henoch. And Henoch begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathuſael. And Mathuſael begat Lamech.

And Lamech toke him two wyues: the one

one was called Ada, and the other Zilla. And Ada bare Iabal, of whome came they that dwell in tentes and posseſſe catell And his brothers name was Iubal: of him came all that exercyſe thē ſelues on the harpe and on the organs. And Zilla ſhe also bare Tubalcain, a worker in metall and a father of all that graue in Braſſe ād Yeron. And Tubalcains ſyſter was called Naema.

Then ſayd Lamech to his wyues Ada and Zilla: heare my voyce ye wyues of Lamech and herkē vnto my wordes, for I haue ſlayne a man and wounded my ſelfe, ād haue ſlayne a yongman, and gotte my ſelfe ſtrypes: For Cain ſhall be auenged ſeuenfolde; but Lamech ſeuentie tymes ſeuenfolde.

Adam also laye with his wife yet agayne, and ſhe bare a ſonne ād called his name Seth. For god (ſayd ſhe) hath geuen me another ſonne. For Abell whome Cain ſlewe Seth
And Seth begat a ſonne and called his name Enos. And in that tyme began men to cal on the name of the lorde. Enos

The.v.Chapter.

THis is the boke of the generacion of man, in the daye when god created man and made him after the ſimilitude of god: Male and female made he them ād called their names mā

in the

in the daye when they were created. And when Adam was an hundred and thyrty yere old, he begat a ſonne after hys lyckneſſe and ſymilytude: and called hys name Seth. And the dayes of Adā after he begat Seth, were eyght hundred yere, and he begat ſonnes and doughters. And all the dayes of Adam which he lyued, were. ix. hundred and. xxx. yere, and then he dyed.

And Seth lyued an hundred and. v. yeres, and begat Enos. And after he had begat Enos, he lyued. viij. hundred and. vij yere and begat ſonnes and doughters. And all the dayes of Seth were. ix, hundred and xij. yere, and then he dyed.

And Enos lyued. lxxxx. yere, and begat kenan. And Enos after he begat kenan lyued. viij. hundred and. xv. yere, and begat ſonnes and doughters: and all the dayes of Enos were. ix. hundred and. v. yere, and than he dyed.

And kenan lyued. lxx. yere and begat Mahalaliel. And kenan after he had begot Mahalaliel, lyued. viij. hundred and. xl. yere and begat ſonnes and doughters. And al the dayes of kenan were. ix. hundred and x. yere, and than he dyed.

And Mahalaliel lyued. lxv. yere, and begat Iared. And Mahalaliel after he had begot Iared, lyued. viij. hundred and. xxx.

yere

yere,and begat ſonnes ād doughters. And all the dayes of Mahalalyel were. viij.hundred nynetye and.v. yeare, & than he dyed

And Iared lyued an hundred and.lxij. yere and begat Henoch. And Iared lyued after he begat Henoch.viij. hundred yere. and begat ſonnes and doughters. And all the dayes of Iared were.ix.hundred &.lxij yere,and then he dyed.

And Henoch lyued,lxv.yere,and begat Mathuſalah. And Henoch walked with god after he had begot Mathuſalah. iij. hundred yere,and begat ſonnes and doughters. And all the dayes of Henoch were.iij hundred and.lxv.yere. And Henoch walked with god,and was nomore ſene: for god toke him awaye. Henoch

And Mathuſalah lyued an hundred ād lxxxvij.yere,and begat Lamech. And Mathuſalah after he had begot Lamech, lyued viij.hundred.and.lxxxij. yere, and begat ſonnes and doughters. And all the dayes of Mathuſalah were.ix.huudred.lxix.yere,and than he dyed.

And Lamech lyued an hundred.lxxxij. yere and begat a ſonne ād called him Noe ſaynge. This ſame ſhall comforte vs,concerninge oure worke and ſorowe of oure handes which we haue aboute the erth that the LORDE hath curſed. And Lamech lyued af-

after he hath begot Noe. v. an hundred nin ctie and. v. yere, and begat ſonnes and dou ghters. And all the dayes of Lamech were. vij. hundred. lxxvij. yere, and than he dy- ed. And when Noe was. v. hundred yee re olde, he begat Sem, Ham and Iaphet.

The. vi. Chapter.

AND it came to paſſe, whan mē be gan to multiplye apon the erthe and had begot them doughters, the ſonnes of god ſawe the dough ters of men that they were fayre, and toke vnto them wyues, which they beſt lyked amonge them all. And the lorde ſayd: My ſpirite ſhall not allwaye ſtryue with man, for they are fleſſh. Neuertheles I wyll ge- ue them yet ſpace, and hundred and. xx. yeres.

There were tyrantes in the worlde in thoſe dayes. For after that the children of god had gone in vnto the doughters of mē and had begotten them childern, the ſame childern were the mightieſt of the worlde and men of renowne.

And whan the Lorde ſawe that the we- kedneſſe of man was encreaſed apon the erth, and that all the ymaginacion and th- oughtes of his hert was only euell continu ally, he repented that he had made man a- pon the erth, and ſorowed in his hert. And

the

the lorde sayde: I will destroye mankynde which I haue made, from of the face of the erth: both man, beast, worme and foule of the ayre: for it repenteth me that I haue made them. But yet Noe found grace in the sighte of the lorde.

These are the generacions of Noe. Noe was a righteous man and vncorrupte in his tyme, & walked with god. And Noe begat. iij. sonnes: Sem, Ham and Iaphet. And the erth was corrupte in the syghte of god, and was full of myschefe. And God loked vpon the erth, and lo it was corrupte: for all flesh had corrupte his waye vpon the erth.

To walke withe god: is to lyue godlye to kepe his lawes and to truste in him.

Than sayd god to Noe: the ende of all flesh is come before me, for the erth is full of their myschefe. And loo, I will destroye them with the erth. Make the an Arcke of pyne tree, and make chaumbers in the Arcke, and pitch it within and without with pytche. And of this facyon shalt thou make yt.

The length of the Arcke shall be. iij. hūdred cubytes, and the bredth of it. l. cubytes, and the heyght of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke: and within a cubyte compasse shalt thou finish it.

And the dore of the Arcke shalt thou set in the

in the syde of it: and thou shalt make it with .iij. loftes one aboue another. For beholde I will bringe in a floud of water apon the erth, to destroye all flesh frō vnder heauen, wherin breth of life is: so that all that is in the erth shall perish. But I wyll make myne apoyntment with the, that both thou shalt come into the arcke, & thy sonnes thy wyfe and thy sonnes wyues with the.

And of all that lyueth whatsoeuer flesh it be, shalt thou bringe into the Arcke, of euery thinge a payre, to kepe them a lyue with the. And male and female se that they be, of byrdes in their kinde, and of beastes in their kinde, and of al maner of wormes of the erth in their kinde: a payre of euery thinge shall come vnto the, to kepe them a lyue. And take to the of all maner of meate that maye be eaten, ād laye it vp in stoore by the, that it may be meate both for the and for them: And Noe dyd accordinge to all that god commaunded him.

The .vij. Chapter.

AND the lorde sayde vnto Noe: goo into the Arcke both thou ād all thy houssold. For the haue I sene righteous before me in this generacion. Of all clene beastes take vnto the .vij. of euery kynde, the male and his female. And of vnclene beastes a payre, the male and his female:

lyke-

lykewyse of the byrdes of the ayre. vij. off euery kynde, male ād female, to saue seed vppon all the erthe. For. vij. dayes hence will I send rayne vppon the erthe. xl. dayes and xl. nightes and will destroye all maner of thinges that I haue made; frō of the face of the erthe.

And Noe dyd accordinge to all that the Lorde commaunded him: And Noe was vi. hundred yere olde, when the floud off water came vpon the erth. And Noe wēt and his sonnes and his wyfe and his sonnes wyues with him, into the Arcke from the waters of the floud. And of clene beastes ād of beastes that ware vnclene and of byrdes and of all that crepeth vppon the erth, came in by cooples of euery kynde vnto Noe, into the Arcke: a male and a female: euen as god commaunded Noe. And the seuenth daye the waters of the floud came vppon the erth.

In the. vi. hundred yere of Noes lyfe, in the seconde moneth, in the xvij. daye off the moneth, that same daye were all the fountaynes of the grete depe broken vp, and the wyndowes of heauen were opened, ād there fell a rayne vpon the erth. xl. dayes, and. xl. nightes.

And the selfe same daye went Noe, Sem, Ham and Iaphet, Noes sonnes, and

and Noes wyfe, and the. iij. wyues of hy
ſonnes with them into the Arcke: both t
ey and all maner of beaſtes in their kynd
and all maner of catell in their kynde an
all maner of wormes that crepe vppon th
erth in their kynde, and all maner of by
des in their kynde, and all maner of foul
whatſoeuer had fethers. And they came v
to Noe into the Arcke by cooples, of all
fleſh that had breth of lyfe in it. And thei t
at came, came male and female of euery fl
eſh accordinge as God commaunded
and the lorde ſhyt the dore vppon him.

And the floud came. xl. dayes and. x
nyghtes vppon the erth, and the water in
creaſed and bare vp the Arcke and it wa
lyfte vp frome of the erthe. And the wa
preuayled and increaſed exceadingly v
pon the erthe: and the Arcke went vppo
the toppe of the waters.

And the waters preuayled exceding
aboue meſure vpon the erth, ſo that all th
highe hilles which are vnder all the parte
of heauen, were couered: euen. xv. cubyte
hye preuayled the waters, ſo that the hille
were couered.

And all fleſſhe that moued on the erth
both byrdes catell and beaſtes periſſhed
and all that crepte on the erth, and all m

wolues of it thorowe out all that was on drye lond, dyed.

Thus was destroyed all that was vppon the erth, both mā, beastes, wormes and fou les of the ayre, so that they were destroyed from the erth, saue Noe was reserued only and they that were wyth hym in the arke. And the waters preuayled vppon the erth, an hundred and fyftye dayes.

The.viij. Chapter.

GOd remembred Noe and all the beastes, and all the catell that were wi th him in the arke. And god made a wynde to blow vpon the erth, and the wa ters ceased, and the fountaynes of the depe and the wyndowes of heauen were stopte and the rayne of heauen was forbidden, and the waters returned frome of the erth, and abated after the ende of an hundred and l. dayes.

And the arke rested vppon the mountayns of Ararat, the.xvij.daye of the.vij. moneth. And the waters went awaye and decreased vntill the.x.moneth. And the first daye of the tenth moneth, the toppes of the mountayns appered.

And after the ende of xl. dayes. Noe o-

tyll the waters wer dryed vp vpō the erth.
Then ſent he forth a doue from hym, to
wete whether the waters were fallen from
of the erth. And when the doue coude fynde no reſtinge place for hyr fote, ſhe returned to him agayne vnto the arke, for the waters were vppon the face of all the erth. And he put out hys honde and toke her ād pulled hyr to hym in to the arke.

And he abode yet. vij. dayes mo, ād ſent out the doue agayne out of the arke. And the doue came to hym agayne aboute euen tyde: and beholde ther was in hyr mouth a lefe of an oliue tre which ſhe had plucked wherby Noe perceaued that the waters wer abated vppon the erth. And he taried yet. vij. other dayes, and ſent forth the doue which from thence forth came no more agayne to him.

And it came to paſſe, the ſyxte hundred and one yere and the firſt daye of the fyrſt moneth, that the waters were dryed vpp vpon the erthe. And Noe toke off the hatches of the arke ād loked: and beholde the face of the erth was drye. So by the. xxvij. daye of the ſeconde moneth the erth was drye.

And god ſpake vnto Noe ſaynge: come out of the arcke, both thou ād thy wyfe ād thy ſonnes and thy ſonnes wyues with the

And

[...] all the beastes that are with the what-
[...]ever flesh it be, both foule and catell and
[...]all maner wormes that crepe on the erth,
[...]wynge out with the, and let them moue,
[...]rowe and multiplye vppō the erth. And
[...]oe came out, and his sonnes and his wy-
[...]e and his sonnes wyues wyth hym. And
[...]all the beastes, and all the wormes, and all
[...]he foules, and all that moued vppon the
[...]rth, came also out of the arke, all of one
[...]kynde together.

The right wyse will thake god and god doth alowe the harte of him.

And Noe made an aulter vnto the Lor-
de, and toke of all maner of clene beastes
& of all maner of clene foules, and offred sa
crifyce vppon the aulter. And the LORde
smellyd a swete sauoure and sayd in his
hert: I wyll hence forth no more curse the
erth for mannes sake, for the imagynacion
of mannes hert is euell, euen from the very
youth of hym. Morouer I will not destroy
from henceforth all that lyueth as I haue
done. Nether shall sowyng tyme and har-
uest, colde, and hete, somere and wynter,
daye and nyghte ceasse, as lōge as the erth
endureth.

The.ix. Chapter.

AND God blessed Noe and his son-
nes, and sayd vnto them: Increase
and multiplye and fyll the erth.

The feare also and drede of yow be vp-
pō all beastes of the erth, and vppō all fou

les of the ayre, and vppon all that crepeth on the erth, and vppō all fyſſhes of the ſee, which are geuen vnto youre handes. And all that moueth vppon the erth hauyng lyfe, ſhall be youre meate, Euen as the grene erbes, ſo geue I yow all thynge. Only the fleſh with his lyfe which is his bloud, ſe that ye eate not.

For verely the bloude of yow wherein youre lyues are, wyll I requyre: euer of the hāde of all beaſtes will I require it, of the hande of man, and of the hand of euery mannes brother, will I requyre the lyfe of man, ſo that he which ſhedeth mānes bloude, ſhall haue hys bloud ſhed by man agayne: for God made man after his awne lyckneſſe. See that ye encreaſe, and waxe and be occupyde vppon the erth, and multiplye therein.

Farthermore God ſpake vnto Noe and to hys ſonnes wyth hym ſaynge: ſee, I make my couenaunte wyth you and youre ſeed after you, and wyth all lyuinge thinge that is with yow: both foule & catell, & all maner beſte of the erth that is wyth yow, of all that commeth out of the arke, what ſo euer beſte of the erth it be.

I make my couenaunte wyth yow, that hēce forth all fleſh ſhall not be deſtroyed wyth the waters of any floud, and that hēceforth

eforth there ſhall not be a flood to deſtro
y the erth.

And god ſayd: This is the token of my
ouenaunte which I make betwene me ād
yow, and betwene all lyuinge thynge that
s with you for euer: I will ſette my bowe
n the cloudes, and it ſhall be a ſigne of the
appoyntmēt made betwene me and the er
the: So that when I bringe in cloudes vpō
the erth, the bowe ſhall appere in the clou-
des. And than will I thinke vpon my te-
ſtament which I haue made betwene me
and yow, and all that lyueth, what ſo euer
fleſſh it be. So that henceforth there ſhall be
nomore water to make a floud to deſtroy
all fleſh.

The bowe ſhalbe in the cloudes, and I
will loke vpon it, to remembre the euerla
ſtinge teſtament betwene God and all that
lyueth vpon the erth, whatſoeuer fleſh it be
And god ſayde vnto Noe: This is the ſig-
ne of the teſtament which I haue made bet
wene me and all fleſh that is on the erth.

The ſonnes of Noe that came out of the
Arcke were: Sem, Ham and Iaphet. And
Ham he is the father of Canaan. Theſe are
the. iij. ſonnes of Noe, and of theſe was all
the worlde ouerſpred.

And Noe beynge an huſband man, wēt
furth and planted a vyneyarde and drank

The rayne bowe is a ſacra ment, a ſigne, a witneſſe and a ſu re erneſt of the co uenaūt made betwe- ne vs & god.

ke of the wyne and was droncke, and laye vncouered in the myddeſt of his tẽt. And Ham the father of Canaan ſawe his fathers preuyties, and tolde his .ij. brethren that were wythout. And Sem and Iaphet toke a mantell and put it on both their ſhulders and went backward, and couered their fathers ſecrets: but their faces were backward So that they ſawe not their fathers nakydnes. Aſſoone as Noe awaked from hys wyne and wyſt what his yongeſt ſonne had done vnto hym, he ſayd: curſed be Canaan and a ſeruante of all ſeruãtes be he to his brethrẽ. And he ſayd: bleſſed be the Lorde god of Sem, and Canaan be his ſeruãte. God increaſe Iapheth that he may dwelle in the tẽtes of Sem and Canaan be their ſeruante.

And Noe lyued after the floude .iij. hundred ãd .l. yere: So that all te daies of Noe were .ix. hnndred and .l. yere, and than he dyed.

The .x. Chapter.

THeſe are the generacions of the ſonnes of Noe: of Sem, Ham and Iaphet, which begat them children after the floude.

The ſonnes of Iapheth were Gomyr, Magog, Madai, Iauã, Tuball, Meſech ãd Thyras. And the ſonnes of Gomyr were: Aſcenas, Riphat and Togarma. And the ſonnes

nes of Iauan were: Eliſa, Tharſis, Cithim, and Sodanim. Of theſe came the Iles of the gentylls in their contres, euery man in his ſpeach, kynred and nation.

The ſonnes of Ham were: Chus Miſraim Phut and Canaan. The ſonnes of Chus were, Seba, Heuila, Sabta, Rayma and Sabtema.

And the ſonnes of Rayma were, Sheba, and Dedan. Chus alſo begot Nemrod which began to be myghtye in the erth. He was a myghtie hunter in the ſyghte of the Lorde. And therof came the prouerbe, he is as Nemrod that myghtye hunter in the ſyght of the Lorde. And the cheffe of his kīgdome was Babell, Erech, Achad and Chalne in the lande of Synear: Out of that lande came Aſſur and buylded Ninyue, and the cyte Rehoboth, and Calah and Reſſen betwene Ninyue and Chalah: that is a greate cytie. And Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathruſim ād Caſluhim, from whence the Philiſtins and the Capththorynes came. Nērod.

Canaan alſo begat Zidon his eldeſt ſonne and Heth, Iebuſi, Emori, Girgoſi, Hiui, Arki, Sini, Aruadi, Zemari and Hamati. And afterwarde ſprange the kynredis off the Canaanytes, And the coſtes of the

Canaanytes were from Sydon tyll thou come to Gerara and to Aſa, and tyll thou come to Sodoma, Gomorra, Adama Zeboim: euen vnto Laſa. Theſe were the children of Ham in their kynreddes, tonges, landes and nations.

And Sem the father of all the children of Eber and the eldeſt brother of Iaphet, begat childrē alſo. And his ſonnes were: Elā, Aſſur, Arphachſad, Lud and Aram. And the children of Aram were, Vz, Hul, Gether, ād Mas. And Arphachſad begat Sala ād Sala begat Eber. And Eber begat .ij. ſonnes. The name of the one was Peleg, for in his tyme the erthe was deuyded. And the name of his brother was Iaketan.

Iaketan begat Almodad, Saleph, Hyzarmoneth, Iarah, Hadoram, Vſal, Dikela Obal, Abimael, Seba, Ophir, Heuila and Iobab. All theſe are the ſonnes of Iaketan. And the dwellynge of them was from Meſa vntill thou come vnto Sephara a mountayne of the eaſtelande. Theſe are the ſonnes of Sem in their kynreddes, languages, contrees and nations. Theſe are the kynreddes of the ſonnes of Noe, in their generacions and nations. And of theſe came the people that were in the worlde after the floude.

The. xi. Chapter.

And all

AND all the world was of one tonge and one language. And as they came from the east, they founde a playne in the lãde of Synear, and there they dwelled. And they sayd one to a nother: come on, let vs make brycke and burne it wyth fyre. So brycke was their stone and slyme was their morter, And they sayd: Come on let vs buylde vs a cyte ãd a toure, that the toppe maye reach vnto heauen. And let vs make vs a name, for perauenture we shall be scatered abrode ouer all the erth. And the Lorde came downe to see the cyte and the toure which the children of Adam had buylded. And the Lorde sayd: See, the people is one and haue one tonge amonge them all. And this haue they begon to do and will not leaue of from all that they haue purposed to do, Come on, let vs descende and myngell their tonge euen theare, that one vnderstonde not what another sayeth. Thus the lorde skatered them from thẽce vpon all the erth. And they left of to buylde the cyte. Wherfore the name of it is called Babel, because that the Lorde theare confounded the tonge of all the worlde And because of that the lorde from thence, skatered them abrode vppon all the erth.

The wisdome of man is sore punysshed of god with the diuisiõ of tongis.

Babel

These are the generacions of Sem: Sem was an hundred yere olde and begat Arphach-

phachsad.ñ. yere after the floude. And Sem lyued after he had begot Arphachsad.v. hūdred yere & begat sonnes & doughters.

And Arphachsad lyued.xxxv. yere and and begat Sala, and lyued after he had begot Sala.iiij.hundred yere and.iij.and begat sonnes and doughters. And Sala was xxx.yere old and begat Eber, and lyued after he had begot Eber.iiij. hundred and thre yere, and begat sonnes and doughters.

When Eber was.xxxiiij. yere olde, he begat Peleg, and lyued after he had begot Peleg.foure hundred and.xxx.yere, & begat sonnes and doughters.

And Peleg when he was.xxx.yere olde begat Regu, and lyued after he had begot Regu, two hundred and.ix. yere, and begat sonnes and doughters.

And Regu when he had lyued.xxxij. yere begat Serug, and lyued after he had begot Serug.ñ. hundred and.vij. yere and begat sonnes and doughters.

And when Serug was.xxx. yere olde he begat Nahor, and lyued after he had begot Nahor.ñ. hundred yere: and begat sonnes and doughters.

And Nahor when he was.xxix. yere olde, begat Terah, and lyued after he had begot Terah.an hundred and.xix. yere and begat sonnes and doughters.

And

And when Terah was.lxx. yere olde, he begat Abram, Nahor and Haran.

And these are the generations of Terah, Terah begat Abram, Nahor and Haran. And Haran begat Lot. And haran dyed before Terah his father in the londe where he was borne, at Vr in Chaldea. And Abrā ād Nahor toke them wyues, Abrams wyfe was called Sarai. And Nahors wyfe Milca the doughter of Haran which was father of Mylca and of Iiſca. But Sarai was baren and had no childe.

Than toke Terah, Abram his ſonne and Lot his ſonne Harans ſonne, and Sarai his doughter in lawe, his ſone Abrams wyfe. And they went with hym from Vr in Chaldea, to go into the lande of Chanaan. And they came to Haran and dwelled there. And when Terah was. ñ. hundred yere old and. v. he dyed in Haran.

The. xñ. Chapter.

THen the Lorde ſayd vnto Abrā Abram
Gett the out of thy contre and frō thy kynred ād out of thy fathers houſe, into a londe which I wyll ſhewe the. And I will make of the a myghty people, & will bleſſe the, ād make thy name greate, that thou mayſt be a bleſſinge, ād A pro
I will bleſſe the that bleſſe the ād curſe the myſe.
that curſe the, And in the ſhall be bleſſed

all

all the generacions of the erth.

And Abrā wēt as the lorde badd him: & Lot went with him. Abram was .lxxv. ye re olde, when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne, with all their goodes which they had goten, and soules which they had begoten in Haran And they departed to go into the lande of Chanaan. And when they were come into the lande of Chanaan, Abram went furth into the lande tyll he came vnto a place called Sychē, and vnto the oke of More. And the Cananytes dwelled then in the lande.

A promyse.

Then the Lorde apeared vnto Abram and sayd: vnto thy seed will I geue this lande. And he buylded an aultere there vnto the Lorde which apeared to him. Thē departed he thence vnto a mountayne that lyeth on the east syde of Bethel and pitched his tente: Bethel beynge on the west syde, and Ay on the east: And he buylded there an aulter vnto the lorde, and called on the name of the lorde. And than Abram departed and toke his iourney southwarde.

Abram goeth to Egipte.

After this there came a derth in the lande. And Abram went doune into Egypte to soiourne there, for the derth was sore in the lande. And when he was come nye for to entre into Egypte, he sayde vnto Sarai hys

his wyfe. Beholde, I knowe that thou arte a fayre woman to loke apon. It will come to paſſe therfore when the Egyptians ſe the, that they will ſaye: ſhe is his wyfe, And ſo ſhall they ſley me and ſaue the. Saye I praye the therfore that thou art my ſiſter, that I maye fare the better by reaſon of the and that my ſoule maye lyue for thy ſake.

Aſſone as he cam into Egipte, the Egiptians ſawe the woman that ſhe was very fayre. And Pharaos lorde ſawe hir alſo, ād prayſed her vnto Pharao. And ſhe was taken into the howſe of Pharao, which entreated Abram wel for hir ſake: ſo that he had ſhepe, oxen and he aſſes, men ſeruātes, may de ſeruantes, ſhe aſſes and camels.

But god plaged Pharao and his houſe with grete plages, becauſe of Sarai Abrās wyfe. Then Pharao called Abram and ſayde: why haſt thou thus dealt with me? wherfore toldeſt thou me not that ſhe was thy wyfe? Why ſaydeſt thou that ſhe was thy ſiſter, and cauſedeſt me to take hyr to my wyfe? But now lo, there is thy wyfe, take hir and be walkinge. Pharao alſo gaue a charge vnto his men ouer Abram, to lede him out, with his wyfe and all that he had

THā Abram departed out of Egipte, both he and his wyfe and all that he had, and Lot wyth hym vnto the ſouth. Abram was very rych in catell, ſiluer and gold. And he wēt on his iourney from the ſouth euen vnto Bethel, and vnto the place where his tente was at the fyrſt tyme betwene Bethel and Ay, and vnto the place of the aulter which he made before. And there called Abrā vpon the name of the LORDE.

Lot alſo which went wyth hym, had ſhepe catell and tentes: ſo that the londe was not abill to receaue them, that they myght dwell together: for the ſubſtance of their riches was ſo greate, that they coude not dwell together. And ther fell a ſtryfe betwene the herdmen of Abrams catell and the herdmē of Lots catell. Moreouer the Cananytes ād the Pheryſites dwelled at that tyme in the lande.

Than ſayd Abram vnto Lot: let ther be no ſtryfe I praye the betwene the and me, and betwene my herdmen and thyne, for we be brethrē. Is not all the hole lāde before the? Depte I praye the fro me. If thou wilt take the left hāde, I will take the right. Or if thou take the right hāde, I will take the left And Lot lyft vp his eyes & beheld all the cō tre aboute Iordane, which was a plenteous

cōtre

contre of water euery where, before the Lorde destroyed Sodoma and Gomorra, euen as the garden of the Lorde, and as the lande of Egipte tyll thou come to Zoar.

Than Lot chose all the costes of Iordane and toke hys iourney frome the east: And so the one brother departed from the other. Abram dwelled in the lande of Canaan: and Lot in the cytes of the playne, ād tented tyll he came to Sodome. But the mē of Sodome were wyked and synned excedyngly agenst the LORDE.

And the Lorde sayed vnto Abram, after that Lot was departed from hym: lyfte vp thyne eyes and loke frō the place where thou arte, northward: southward, eastward ād westward. For all the lande which thou seiste, wyll I gyue vnto the and to thy seed for euer. And I will make thy seed, as the dust of the erth: so that if a man can nombre the dust of the erth, than shall thy seed also be nombred. Aryse and walke aboute in the lande, in the lenght of it and in the bredth: for I wyll geue it vnto the.

Than Abram toke downe hys tente, ād went and dwelled in the okegroue of Māre which is in Ebron and buylded ther an altar to the LORDE.

The.xiiij. Chapter.

And

The.xiiij.Chapter.

AND it chaunſed within a while, that Amraphel kynge of Synear, Arioch kynge of Ellaſar, Kedorlaomer kynge of Elam, and Thydeal kynge of the nacions: made warre with Bera kynge of Sodom, and withe Birſa kynge of Gomorra, and with Sineab kynge of Adama, and with Semeaber kynge of Zeboim, and with the kynge of Bela, which Bela is called Zoar. All theſe came togither vnto the vale of Siddim which is now the ſalt ſee. Twelue yere were they ſubiectes to kinge Kedorlaomer, and in the.xiij. yere rebelled.

Therfore in the.xiiij. yere came kedorlaomer ād the kynges that were with him and ſmote the Raphaites in Aſtarath Rarnaim, and the Suſites in Ham, and the Emytes in Sabe Rariathaim, and the Horytes in their awne mounte Seyr vnto the playne of Pharan which bordreth vppon the wilderneſſe. And then turned they and came to the well of iugmente which is Cades, ād ſmote all the contre of the Amalechites, ād alſo the Amorytes that dwell in Hazezon Thamar.

Than went out the kynge of Sodome and the kynge of Gomorra, and the kynge of Adama, and the kynge Zeboim, and the kynge of Bela now called Zoar: and

ſette their men in aray to fyghte wyth thē in the vale of Siddim: that is to ſay wyth Kedorlaomer the kynge of Elam ād with Thydeall kynge of the Nations, and with Amraphel kynge of Synear, and with Arioch kynge of Ellaſar: foure kynges agenſte. v. And that vale of Siddim was full of ſlyme pyttes.

And the kynges of Sodome ād Gomorra fled, and fell there. And the reſydue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorra and all their vitalles, and went their waye. And they toke Lot alſo Abrams brothers ſonne and his good (for he dwelled at Sodome) and departed:

Than came one that had eſcaped, and tolde Abram the hebrue which dwelled in the okegroue of Mamre the Amoryte, brother of Eſchol and Aner, which were confederate wyth Abram. When Abram hearde that his brother was taken, he harneſſed his ſeruantes borne in his owne houſe. iij. hundred and. xviij. and folowed tyll they came at Dan, and ſette him ſelfe and his ſeruantes in aray, and fell vppon them by nyght, and ſmote them, and chaſed them awaye vnto Hoba, which lyeth on the leſte hāde of Damaſcos, and brought agayne all the goodes, and alſo his brother Lot, and

his goodes, the wemen alſo and the people

And as he retourned agayne frō the ſlaughter of kedorlaomer and of the kynges that were with hym, than came the kynge of Sodome agaynſt hym vnto the vale of Saue which now is called kynges dale.

Melchiſedech

Than Melchiſedech kynge of Salē brought forth breed and wyne. And he beynge the preſt of the moſt hygheſt God bleſſed hym ſaynge, Bleſſed be Abram vnto the moſt hygheſt God, poſſeſſor of heauen and erth. And bleſſed be God the moſt hygheſt, which hath delyuered thyne enimies in to thy handes. And Abram gaue hym tythes of all.

Than ſayd the kynge of Sodome vnto Abram: gyue me the ſoulles, and take the goodes to thy ſelfe. And Abram anſwered the kynge of Sodome: I lyfte vpp my hande vnto the Lorde God moſt hygh, poſſeſſor of heauē and erth, that I wyll not take of all that is thyne, ſo moch as a thred or a ſhou lachet, leſt thou ſhuldeſt ſaye, I haue made Abram ryche: ſaue only that which the yonge men haue eaten and the partes of the men which went wyth me Aner: Eſcoll and Mamre. Let them take their partes.

See the anſwer of Abrā to the kynge of Sodome as touchinge the ſpole

The. xv. Chapter.

After

AFter theſe deades, the worde of God came vnto Abram in a viſion ſayinge feare not Abram, I am thy ſhilde and thy rewarde ſhalbe exceadynge greate. And Abram anſwered: Lorde Iehouah, what wilt thou geue me? I goo childeſſe and the cater of myne houſſe, this Eleaſar of Damaſco hath a ſonne. And Abraham ſayde: ſe, vnto me haſt thou geuen no ſeed: loo, a lad borne in myhouſſe ſhall be myne heyre. A promyſe to Abram.

And beholde, the worde of the Lorde ſpake vnto Abrā ſayenge: He ſhall not be thyne heyre, but one that ſhall come out of thyne awne bodye, he ſhalbe thyne heyre. And he brought him out at the doores and ſayde: loke vpp vnto heauen and tell the ſtarres, yf thou be able to nombre them. And he ſayde vnto him: euē ſo ſhall thy ſeed be.

And Abram beleued the Lorde, and it was counted to him for rightweſnes. And he ſayde vnto hym: I am the Lorde that brought the out of Vr in Chaldea, to geue the this lande to poſſeſſe it. Righteouſenes

And he ſayde: Lorde god, whereby ſhall I knowe that I ſhall poſſeſſe it? And he ſayde vnto hym: take an heycfer of. iij. yere olde, and a ſhe gotte of thre yeres olde, and a ram oft thre yere olde a turtill doue and a

yonge pigeon. And he toke all theſe and deuyded them in the myddes, and layde euery pece, one ouer agenſt a nother. But the foules deuyded he not. And the byrdes fell on the carcaſes, but Abram droue them awaye. And when the ſonne was doune, ther fell a ſlomber apon Abram. And loo, feare and greate darkneſſe came apon hym

The electe muſt ſoffer of the wicked for a tyme but god will deliuer hi.

And he ſayde vnto Abram: knowe thys of a ſuertie, that thy ſeed ſhalbe a ſtraunger in a lande that perteyneth not vnto them. And they ſhall make bondmen of thē ād entreate them euell. iiij. hundred yeares. But the nation whom they ſhall ſerue, will I iudge. And afterwarde ſhall they come out wyth greate ſubſtance. Neuertheleſſe thou ſhalt goo vnto thy fathers in peace, and ſhalt be buried whē thou art of a good age: and in the fourth generatiō they ſhall come hither agayne, for the wekedneſſe of the Amorytes ys not yetfull.

When the ſonne was doune and it was waxed darcke: beholde, there was a ſmokynge furneſſe and a fyrebrād that went bet wene the ſayde peces.

Couenaunte.

And that ſame daye the Lorde made a couenaunte wyth Abram ſaynge: vnto thy ſeed wyll I geue thys londe, from the ryuer of Egypte, euen vnto the greate ryuer Euphrates: the Kenytes, the kenizites, the

the Cadmonites, the Hethites, the Pherezytes, the Raphaites, the Amorytes: the Cananites, the Gergesites and the Iebusites.

The.xvi.Chapter.

SArai Abrams wyfe bare him no childerne. But she had an hand mayde an Egyptian, whose name was Hagar. Wherfore she sayde vnto Abram Beholde the Lorde hath closed me, that I can not bere, I praye the goo in vnto my mayde: peraduẽture I shall be multiplyed by her. And Abram hearde the voyce of Sarai. Than Sarai Abrams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled. x. yere in the lande of Canaã) and gaue her to hyr husbonde Abram, to be his wyfe. Hagar.

And he wente in vnto Hagar, ãd she conceaued. And when she sawe that she had cõceyued hyr mastresse was despised in hyr sighte. Than sayd Sarai vnto Abram: the wronge I sofre, be on thine heed, for I haue geuen my mayde in to thy bosome, and now because she seith that she hath conceaued, I am despised in hir sighte: the Lorde iudge betwene the and me. Than sayde Abram to Sarai: beholde, thy mayde is yn thy hande, do with hir as it pleaseth the.

And because Sarai was to cruell with her, she fled frõ her. And the angell off the

Lorde founde her beſyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he ſayde, Hagar Sarais mayde, whence comeſt thou ād whether wylt thou goo? And ſhe anſwered: I flee from my maſtreſſe Sarai. And the angell of the Lorde ſayde vnto her, returne to thy maſtreſſe agayne, and ſubmitte thy ſelfe vnder her handes.

And the angell of the Lorde ſayd vnto her, I will ſo encreaſe thy ſeed, that it ſhall not be numbred for multitude. And the Lordes āgell ſayd further vnto her, ſe thou art with childe and ſhalt bere a ſonne, and ſhalt call his name Iſmael, becauſe the Lorde hath herde thy tribulation. He wyll be a wylde man, and his hande wyll be agēſt euery mā, ād euery mās hande agenſt him and he ſhall dwell faſte by all his brothren.

And ſhe called the name of the LORde that ſpake vnto her, thou art the God that lokeſt on me for ſhe ſayde, I haue of a ſuertie ſene here the backe parties of him that ſeith me, wherfore ſhe called the well the well of the lyuinge that ſeith me which well is betwene Cades and Bared.

And Hagar bare Abram a ſonne, ād Abram called his ſons name which Hagar bare Iſmael. And Abram was. lxxxvi. yere olde when Hagar bare him Iſmael.

Iſmael.

ſhe

WHen Abram was nynetye yere olde and .ix. the Lorde apeared to him sayenge: I am the almyghtie God: walke before me and be vncorrupte. And I wyll make my couenaunt betwene the ād me, and wyll multiplye the excedyngly And Abram fell on his face. And God talked moreouer with hym saynge: I am, beholde my couenaunt is wyth the, that thou shalt be a father of many nations. Therfore shalt thou nomore be called Abram, but thy name shalbe Abraham: for a father of many natiōs haue I made the, & I will multiplye ẏ excedyngly, & will make nations of ẏ: yee and kynges shall sprige out of the Abrahā

Moreouer I wyll make my couenaunt betwene me and the, and thy seed after the in their tymes, euen an euerlastynge couenaunt, that I wyll be God vnto the and to thy seed after the. And I wyll geue vnto the and to thy seed after the the lande wher in thou arte a straunger: euen all the lande of Canaan, for an euerlastinge possession, and will be their God.

And god sayde vnto Abraham: Se thou kepe myne appoyntmente both thou and thy seed after the in their tymes. This is my couenaunt which ye shall kepe betwene me and you and thy seed after the: that ye circumcyse all youre menchildren. Ye shall Circumcysion

circumcyſe the foreſkynne of youre fleſſh, and it ſſhall be a token of the couenaunt betwene me you. And euery manchilde whē it is, viij. dayes olde, ſhalbe circūciſed amōge you in youre generations, and all the ſeruauntes alſo, borne at home or boughte with money, though they be ſtraungers and nōt of thy ſeed. The ſeruaūte borne in thy houſſe, and he alſo that is bought with money, muſt needes be circumcyſed, that my couenaunt maye be in youre fleſſhe, for an euerlaſtinge couenaunt. Yf ther be any vncircuncyſed manchilde, that hath not the forſkynne of his fleſh cut of, his ſoule ſſhall periſſh from his people: becauſe he hath broken my couenaunt.

Sara

And god ſayde vnto Abraham. Sarai thy wife ſhall nomore be called Sarai: but Sara ſſhall hir name be. For I will bleſſe her and geue the a ſonne of her, and will bleſſe her: ſo that people ye and kynges of people ſhall ſpringe of her. And Abraham fell vpon his face and laughte, and ſayd in his harte: ſhall a childe be borne vnto him that is an hundred yere olde, and ſſhall Sara that is nynetie yere olde, bere? And Abraham ſayde vnto god. O that Iſmaell myghte lyue in thy ſighte.

Than ſayde God: Na, Sara thy wyfe ſſhall bere the a ſonne, ād thou ſſhalt call his name

ame Isaac. And I will make my couena-
nte with him, that it shall be an euerlastin
e couenaunte vnto his seed after him.
And concerninge Ismael also, I haue hear-
ethy rehueste: loo, I will blesse him & en-
rease him, and multiplye him exceedingly
Twelue princes shall he begete, and I will
make a great nation of him. But my coue-
naunt will I make with Isaac, which Sa-
ra shall bere vnto the: euen this tyme twel-
ue moneth.

And god left talkinge with him, ād de
parted vp from Abraham. And Abraham
toke Ismael his sonne and all the seruaūtes
borne in his houſſe, and all that was bou-
ght with money, as many as were men ch
ildren amonge the men of Abrahams hous
se, and circumcysed the foreskynne of their
flesh, euen the selfe same daye, as God had
sayde vnto him. Abraham was nynetie ye
re olde and .ix. whē he cut of the foreskyn
ne of his flesh. And Ismael his sonne was.
xiij. yere olde, when the foreskynne of his
flesh was circumcysed. The selfe same daye
was Abraham circumcised and Ismael his
sonne. And all the men in his houſſe, whe
ther they were borne in his houſſe or bou-
ght with money (though they were straun
gers) were circumcysed with him.

The.xviij.Chapter.

And the

AND the Lorde appeared vnto him in the okegroue of Mamre as he ſat in his tent dore in the heate of the daye. And he lyfte vp his eyes and looked, and lo, thre men ſtode not farre from him. And when he ſawe them, he ran agenſt thē from the tent dore, and fell to the grounde and Hoſpitalyte. ſayde: Lorde, yf I haue founde fauoure in thy ſyght, goo not by thy ſeruante. Let a little water be fett, and waſh youre fete, and reſt youre ſelues, vnder the tree: And I will fett a morſell of breed, to comforte youre harttes wythall, and than goo youre wayes, ſeinge ye be come to youre ſeruaunte. And they āſwered: Do euē ſo as thou haſt ſayde.

And Abraham went a pace in to his tent vnto Sara ād ſayde: make redy attōce thre peckes of fyne meale, kneade it and make cakes. And Abraham ran vnto his beaſtes and fett a calfe that was tendre and good, and gaue it vnto a yonge man which made it redy attonce. And he toke butter and mylcke and the calfe which he had prepared, and ſett it before them, and ſtode hym elſe by them vnder the tree: and they ſate.

And they ſayde vnto hym: Where is Sara thy wyfe? And he ſayde: in the tent. And he ſayde: I will come agayne vnto the

e as ſoone as the frute can lyue. And loo,
ara thy wyfe ſhall haue a ſonne. And Sa
hearked out of the tent doore behind
s backe, And Abraham and Sara were
oth olde and well ſtryken in age, and it
a'ſed to be with Sara after the maner as it
wyth wyues. And Sara laughed in hir
lfe ſaynge: Now I am waxed olde, ſhall
gette my ſelfe to luſt, and my lorde ol-
de alſo?

Than ſayd the Lorde vnto Abraham,
wherfore doth Sara laughe ſaynge: ſhall I
of a ſuertie bere a childe, now when I am
olde? Is the thinge to harde for the Lorde to
do? In the tyme appoynted wyll I returne
vnto the, as ſoone as the frute can haue ly-
fe. and, Sara ſhall haue a ſonne. Than Sara
denyed it ſaynge: I laughed not, for ſhe
was a frayde. But he ſayde, yes thou lau-
ghteſt.

Than the men ſtode vp to departe then
ce ād loked towarde Sodome. And Abra
ham went with them to brynge them on
the waye. And the Lorde ſayde, Can I hy
de from Abraham that thinge which I am
aboute to do, ſeinge that Abraham ſhall be
a great and a myghtie people, and that all
the natiōs of the erth ſhall be bleſſed in hi?
For I knowe hi that he wyll cōmaūde his
children and his houſholde after him, that

they

they kepe the waye of the lorde, to do after righte and conſcience, that the LORde maye bringe vppon Abraham that he hath promyſed him.

And the Lorde ſayde: The crie of Sodome and Gomorra is great, and their ſinne is excedinge greuous. I will go downe and ſee whether they haue done all togedder accordinge to that crye which is come vnto me or not, that I maye knowe. And the men departed thence and went to Sodomeward. But Abraham ſtode yet before the Lorde, and drewe nere and ſayd.

Wilt thou deſtroy the rightwes with the wicked? Yf there be .l. rightwes within the cyte, wilt thou deſtroy it and not ſpare the place for the ſake of .l. rightwes that are therin? That be farre from the, that thou ſhuldeſt do after this maner, to ſley the rightwes with the weked, and that the rightwes ſhulde be as the weked: that be farre frome the. Shulde not the iudge of all the worlde do accordinge to righte? And the Lorde layde: Yf I fynde in Sodome .l. rightwes within the cyte, I will ſpare all the place for their ſakes.

And Abraham anſwered and ſayde: beholde I haue taken vpon me to ſpeake vnto the Lorde, and yet am but duſt and aſſhes. what though there lacke .v. of .l. rig-

htwes

hrwes, wilt thou destroye all the cyte for lacke of.v? And he sayde: Yf I fynde there. xl. and. v, I will not destroy them.

And he spake vnto him yet agayne ād sayde: what yf there be. xl. founde there? And he sayde: I will not do it for forties sake. And he sayde: oh let not my Lorde be angrye, that I speake. What yf there be founde. xxx? And he sayde: I wyll not do it, if I finde. xxx. there. And he sayd: oh se, I haue begonne to speake vnto my Lorde, what if there be. xx. founde there? And he sayde: I will not destroy them for twenties sake. And he sayde: oh let not my Lorde be angrye, that I speake yet, but euen once more only. What if ten be founde there And he sayde: I will not destroy them for ten sake.

And the Lorde went his waye as soone as he had lefte comeninge with Abraham. And Abraham returned vnto his place.

The. xix. Chapter.

AND there came. ij. angels to Sodome at euen. And Lot sat at the gate of the cite. And Lot sawe them, and rose vp against them, ād he bowed him selfe to the grounde vpon his face. And he sayde: Se lordes, turne in I praye you into youre seruauntes house and tarye all nighte & wasshe your

youre fete, and ryſe vp early and go to
youre wayes. And they ſayde: nay, but we
will byde in the ſtreates all nyghte And he
compelled thē exceedyngly. And they tur-
ned in vnto him, and entred in to his hou-
ſe, and he made them a feaſte and dyd ba-
ke ſwete cakes, and they ate.

But before they went to reſt, the mē of
the cyte of Sodome compaſſed the houſe ro
wnde aboute both olde and yonge, all the
people from all quarters. And they called
vnto Lot and ſayde vnto him: where are
the men which came in to thy houſe to ny
ghte? brynge them out vnto vs, that we
maye do oure luſt with them

And Lot wēt out at the doores vnto thē
and ſſhote the dore after him and ſayde nay
for goddes ſake brethren, do not ſo wicked
ly. Beholde I haue two doughters which
haue knowne noman, them wyll I bryn-
ge out vnto you: do with them as it ſemeth
you good: only vnto theſe mē do nothyn
ge, for as moch as they are come vnder the
ſſhadowe of my rofe. And they ſayde, co-
me hyter. And they ſayde, cameſt thou not
in to ſogeorne, and wilt thou be now a
iudge? we wyll ſuerly deale worſe with
the than with them.

And as they preſſed ſore vppon Lot ād
beganne to breake vp the doore, the men
put

put forth their hādes ād pulled Lot in to the house to thē ād ſhott to the doore. And the mē ẏ were at the doore of the house, th ey ſmote with blideneſſe both ſmall ād gre ate: ſo that they coude not fynde the doore

And the men ſayde moreouer vnto Lot. Yf thou haue yet here any ſonne in lawe or ſonnes or doughters or what ſoeuer thou haſt in the cyte, brynge it out of this place for we muſt deſtroy this place, becauſe the crye of them is great before the lorde. And therfore he hath ſent vs to deſtroye it.

And Lot went out and ſpake vnto hys ſonnes in lawe which ſhulde haue maried, his doughters, and ſayde, ſtonde vpp and get yow out of this place, for the Lorde will deſtroy the cyte. But he ſemed as though he had moked, vnto his ſonnes in law

And as the morninge aroſe the angells cauſed Lot to ſpede him, ſaynge. Stōde vp take thy wyfe and thy two doughters and that that is at hande, leſt thou periſſh in the ſinne of the cyte. And as he prolonged the tyme, the men caught both him, his wyfe and his two doughters by the handes, be-cauſe the Lorde was mercyfull vnto hym, and they brought hym forth and ſette him with out the cyte.

When they had brought them out: they ſayde, Saue thy lyfe and loke not behynde the

de the nether tary thou in any place of the contre, but ſaue thy ſelfe in the mountayne leſt thou periſſhe. Than ſayde Lot vnto them: Oh nay my lorde: beholde, in as moch as thy ſeruaunte hath founde grace in thy ſighte, now make thy mercye great which thou ſſhewest vnto me in ſauinge my life. For I can not ſaue my ſelfe in the mountais leſt ſome miſfortune fall vppon me & I dye Beholde, here is a cite by, to flee vnto, and it is a litle one: let me ſaue my ſelfe therein: is it not a litle one, that my ſoule may liue

And he ſayd to him: ſe I haue receaued thy requeſt as concerninge this thinge, that I will not ouerthrowe the cytie for the which thou haſt ſpoken. Haſte the, and ſaue thy ſelfe theare: for I can do nothinge till thou be come in thider, and therfore the name of the cite is called Zoar. And the ſone was vp apon the erth when Lot was entred into Zoar.

Than the Lorde rayned vpon Sodome and Gomorra, brimſtone and fire frō the lorde out of heauen, and ouerthrewe thoſe cities and all the region, and all that dwelled in the cytes, and that that grewe vpon the erth. And Lots wife loked behynde her, and was turned into a pillare of ſalte.

Abraham roſe vp early and got him to

the

the place where he ſtode before the Lord
and loked toward Sodome and Gomor-
ra and toward all the londe of that contre.
And as he loked: beholde the ſmoke of the
cõtre aroſe as it had bene the ſmoke of a for
nace. But yet when God deſtroyed the ci-
tes of the region, he thought apon Abra-
ham, and ſent Lot out from the danger of
the ouerthrowenge, when he ouerthrewe
the cyties where Lot dwelled.

And Lot departed out of Zoar ād dwel
led in the mountayns and his. ñ. doughters
with him for he feared to tary in Zoar: he
dweld therfore in a caue, both he and his.
ñ. doughters alſo.

Than ſayde the elder vnto the yonger,
oure father is olde, and there are no moo mẽ
in the erth to come in vnto vs after the ma
ner of all the world. Come therfore, let vs
geue oure father wine to dryncke, and let
vs lye with him that we may ſaue ſeed of
oure father. And they gaue their father wy
ne to dryncke that ſame nyghte. And the el
der dougter went and laye with her father
And he perceaued it not, nether when ſȝe
laye doune, nether when ſȝe roſe vp.

lot was dronk ād laye with his two doughters

And on the morowe the elder ſayde vn
to the yonger: beholde, yeſternyghte laye
I with my father. Let vs geue him wine to
drincke this nyghte alſo, and goo thou ād

Iye with him, and let vs saue seed of oure father. And they gaue their father wyne to drincke that nyghte also. And the yonger aroſe and laye with him. And he perceaued it not: nether when ſhe laye downe, nether when ſhe roſe vp.

Thus were both the doughters of Lot with childe by their father. And the elder bare a ſonne and called him Moab, which is the father of the Moabytes vnto this daye. And the yonger bare a ſonne and called him Ben Ammy, which is the father of the childern of Ammon vnto this daye.

The. xx. Chapter.

AND Abraham departed thence towarde the ſouth contre and dwelled betwene Cades and Sur and ſogeorned in Gerar, and Abraham ſayde of Sara his wyfe, that ſhe was his ſiſter. Than Abimelech kynge of Gerar ſent and fett Sara awaye.

And God came to Abimelech by nyghte in a dreame and ſayde to him, Se thou art but a deed man for the womans ſake which thou haſt taken awaye, for ſhe is a mās wife. But abimelechhad not yet cume nye her, and therfore he ſayde, lorde wilt thou ſley rightewes people? ſayde not he vnto me, ẏ ſhe was his ſiſter? yee and ſayde not ſhe herſelf that he was hir brother? with a pure her-

re herte and innocent haue I done this.

And God sayde vnto him in a dreame, I wot it well that thou dydest it in the pure nesse of thy herte, and therfore I kepte the that thou shuldest not synne agenst me, neither suffred I the to come nygh her. Now therfore delyuer the man his wyfe ageyne for he is a prophete. And let him praye for the, that thou mayst lyue. But and yf thou delyuer her not agayne, be sure that thou shalt dye the deth, wyth all that thou hast. god doth deliuer his from euyll.

Than abimelech rose vp be tymes in the mornynge and called all his seruauntes, and tolde all these thinges in their eares, and the men were sore afrayde, and Abimelech called Abraham and sayde vnto him. What hast thou done vnto vs, and what haue I offended the that thou shuldest brige on me and on my kyngdome so greate a synne? thou hast done dedes vnto me that ought not to be done, and Abimelech sayde morouer vnto Abraham. What sawest thou that moued the to do this thinge?

And Abraham answered. I thought that peraduenture the feare of God was not in this place, and that they shulde sley me for my wyfes sake: yet in very dede she is mi sister, the doughter of my father, but not of my mother: and became my wyfe, and after God caused me to wandre out of my Sara was Abrahās sister by the father.

fathers houſe, I ſayde vnto her: This kyndneſſe ſhalt thou ſhewe vnto me in all places where we come, that thou ſaye of me how that I am thy brother.

Than toke Abimelech ſhepe and oxen, menſeruauntes and wemenſeruauntes and gaue them vnto Abraham, and delyuered him Sara his wyfe agayne. And Abimelech ſayde: beholde the lande lyeth before the, dwell where it pleaſeth the beſt. And vnto Sara he ſayde: Se, I haue geuen thy brother a thouſande peeces of ſyluer, behold he ſhall be a couerynge to thyne eyes vnto all that ar with the and vnto all men an excuſe.

the prayer of Abraham

And ſo Abraham prayde vnto God & God healed Abimelech and his wyfe and his maydens, ſo that they bare. For the lorde had cloſed to all the matryces of the houſe of Abimelech, becauſe of Sara Abrahãs wyfe.

The. xxi. Chapter.

THe Lorde viſited Sara as he had ſayde and dyd vnto her acordynge as he had ſpokẽ. And Sara was with childe and bare Abraham a ſonne in his olde age euen the ſame ſeaſon which the Lorde had appoynted. And Abraham cal

Iſaac.

led his ſonnes name that was borne vnto him which Sara bare hum Iſaac, And Abrã

circum

circumcyſed Iſaac his ſonne when he was viij. dayes olde, as God commaunded him And Abraham was an hundred yere olde when his ſonne Iſaac was borne vnto him

And Sara ſayde, God hath made me a laughingeſtocke, for all that heare, will laugh at me. She ſayde alſo: who wolde haue ſayde vnto Abrahā, that Sara ſhulde haue geuen childrē ſucke, or that I ſhulde haue borne him a ſonne in his olde age? The childe grewe and was wened, and Abraham made a great feaſt, the ſame daye that Iſaac was wened.

Sara ſawe the ſonne of Hagar the Egyptian which ſhe had borne vnto Abraham a mocker. Then ſhe ſayde vnto Abraham, put awaye this bonde mayde and hyr ſonne, for the ſonne of this bondwoman ſhall not be heyre with my ſonne Iſaac. But the wordes ſemed verey greauous in Abrās ſighte, becauſe of his ſonne. Than the LOR de ſayde vnto Abraham, let it not be greauous vnto the, becauſe of the ladd and of thy bondmayde. But in all that Sara hath ſayde vnto the, heare hyr voyce, for in Iſaac ſhall thy ſeed be called. Moreouer of the ſonne of the Bondwoman wyll I make a nation, becauſe he is thy ſeed.

And Abraham roſe vp early in the morning and toke brede and a botell with wa

ter, and gaue it vnto Hagar, puttynge it on hir ſhulders wyth the lad alſo, and ſent her awaye, and ſhe departed and wandred vpp and doune in the wyldernes of Berſeba. When the water was ſpent that was in the botell, ſhe caſt the lad vnder a buſh ād went and ſatt her out of ſyghte a great waye, as it were a bowſhote off: For ſhe ſayde I will not ſe the lad dye. And ſhe ſatt downe out of ſighte, and lyfte vp hyr voyce and wepte.

And god hearde the voyce of the childe and the angell of god called Hagar out of heauen and ſayde vnto her. What ayleth the Hagar? Feare not, for god hath hearde the voyce of the childe where he lyeth. Aryſe ād lyfte vp the lad, ād take him in thy hande, for I will make of him a greate people, and God opened hir eyes and ſhe ſawe a well of water, ād ſhe wēt ād fylled the bottell with water, and gaue the boye drinke. And god was with the lad, ād he grewe ād dweld in the wilderneſſe, ād became an archer, and he dweld in the wilderneſſe of Pharan. And his mother gott him a wyfe out of the land of Eghypte.

And it chaunced the ſame ſeaſon, that Abimelech and Phicoll hys cheſe captayne ſpake vnto Abraham ſaynge, God is wih the in all that thou doiſt. Now therfore ſwe

ſwere

ſwere vnto me eue here by God, that thou wylt not hurt me nor my childre, nor my childerns childern. But that thou ſhalt deale with me and the contre where thou art a ſtraunger, accordynge vnto the kyndneſſe that I haue ſhewed the. Then ſayde Abraham: I wyll ſwere.

And Abraham rebuked Abimelech for a well of water, which Abimelech ſeruauntes had taken awaye. And Abimelech anſwered, I wiſt not whod yd it: Alſo thou toldeſt me not, nether hearde I of it, but this daye.

And Abraham toke ſhepe andoxen and gaue them vnto abimelech, and they made both of them a bonde together, and Abraham ſett .vij. lambes by them ſelues ād abimelech ſayde vnto Abraham, what meane theſe .vij. lambes which thou haſt ſett by them ſelues. And he anſwered. vij. lambes ſhalt thou take of my hande, that it maye be a wytneſſe vnto me, that I haue dygged this well Wherfore the place is called Berſeba, becauſe they ſware both of them. Thus made they a bonde together at Berſeba.

Than Abimelech and Phycoll his chefe captayne roſe vp and turned agayne vnto the lande of the Phyliſtines. And Abraham planted a wood in Berſeba, and called

Abrahā and abimelech. ded ſwere toge-

 ter.

led there, on the name of the lorde the euer laſtinge God, and dwelt in the Philiſtins lande a longe ſeaſon.

The. xxij. Chapter.

AFter theſe dedes, God dyd proue Abraham and ſayde vnto him Abraham: And he anſwered, here am I, and he ſayde, take thy only ſonne Iſaac whō me thou loueſt, and get the vnto the lande of Moria, and ſacrifice him there for a ſacrifyce vpon one of the mountayns which I will ſhewe the. Than Abrahā roſe vp early in the mornynge ād ſadled his aſſe, and toke two of his meyny with him, & Iſaac his ſonne, ād cloue wod for the ſacrifice, and roſe vp and gott him to the plac which God had appoynted him.

The thirde daye Abraham lyfte vp hys eyes and ſawe the place a farr of, and ſayde vnto his yong men: byde here with the aſſe, I and the lad will goo yonder and worſhippe and come agayne vnto you. And Abraham toke the wodd of the ſacrifyce and layed it vpon Iſaac his ſonne, and toke fyre in his hande ana knyfe, And they went both of them togethet.

Than ſpake Iſaac vnto Abraham his father and ſayde, My father? And he anſwered, here am I my ſonne. And he ſayde, Se here is fyre and wodd, but were is the ſhepe for

pe for sacrifice? And Abraham sayde, my sonne, God will prouide him a shepe for sacrifice. So went they bohte together.

And when they came vnto the place which God shewed him, Abraham made an aulter there and dressed the wodd, and bownde Isaac his sonne and layde him on the aulter, aboue apon the wodd, ād Abraham stretched forth his hande, ād toke the knyfe to haue kylled his sonne.

godly loue putteh awaye all fleshly loue.

Than the angell of the Lorde called vnto him from heaueu saynge, Abraham, Abraham. And he answered: here am I. And he sayde: laye not thy handes apon the childe nether do any thinge at all vnto him for now I knowe that thou feareſt god, in that thou hast not kepte thine only sonne from me, and Abraham lyfted vp his eyes and loked aboute: and beholde, there was a rā caught by the hornes in a thykette, and he went and toke the ram and offred him vp for a sacrifice in the steade of his sonne, and Abraham called the name of the place, the Lorde will see, wherfore it is a comen saynge thisdaye, in the mounte will the Lorde be sene.

And the angell of the Lorde cryed vnto Abraham from heauen the seconde tyme saynge, bi my selfe haue I sworne (saith the Lorde) because thou hast done this thinge

and

and haſt not ſpared thy only ſonne, I will bleſſe the and multiplie thy ſeed as the ſtarres of heauen and as the ſonde vpon the ſee ſyde. And thy ſeed ſhall poſſeſſe the gates of of hys enymies. And in thy ſeed ſhall all ỹ nations of the erth be bleſſed, becauſe thou haſt obeyeb my voyce.

promiſe

So turned Abraham agayne vnto hys yonge men, ād they roſe vp and wēt toge her to Berſeba, and Abraham dwelt at Berſeba.

And it chaūſed after theſe thinges that one tolde Abraham ſaynge, Beholde, Mylchaſhe hath alſo borne childern vnto thy brother Nachor, Hus his eldeſt ſonne and and Bus his brother, and Remuel the father of the Syrians, and Ceſed, ād Haſo, ād Pildas, and Iedlaph, and Bethuel. And Bethuel begat Rebecca. Theſe. viij'. dyd Mylcha bere to Nachor Abrahams brother. And his concubyne called Rheuma ſhe bare alſo Tebah, Gaham, Thahas and Maacha.

The. xxiij. Chapter.

SAra was an hundred and. xxij. ye olde (for ſo lōge lyued ſhe, ād thā dyed at kyriat arba which is Hebrō in the lōde of Canaā. Thā Abrahā came to morne Sara and to wepe for her, ād Abraham ſtode vp from the coorſe and talked wyth the ſonnes of heth ſaynge: I

the dey the of Sarai.

amaſtra

am a ſtraunger and a foryner amõge yow geue me a poſſeſſion to bury in, with yow that I maybury my dead outhe of my ſighte.

And ỳ childrẽ of heth anſwered Abrahã ſaynge vnto hi, heare vs lorde, thou art a price of God amõge vs. In the cheſeſt of our ſepulchres bury thy dead, None of vs ſhall forbydd the hys ſepulchre, that thou ſhuldeſt not bury thy deade therei. Abrahã ſtode vp & bowed hi ſelfe before the people of the lande the children of heth.

And he comuned with them ſaynge, Yf it be youre mides that I ſhall bury my dead oute of my ſyghte, heare me and ſpeke for me to Ephron the ſonne of Zoar, ãd let hi geue me the dubyll caue which he hath in the end of his felde: for as moch money as it is worth, let hi geue it me in the preſence of yow, for a poſſeſſiõ to bury in, For Ephrõ dwelled amonge the children of heth

Than Ephron the Hethite anſwered Abraham in the audyence of the childern of Heth and of all that went in at the gates of his cyte, ſaynge, Not ſo my lorde, but heare me, The felde geue I the, and the caue that therein is, geue I the alſo, and euen in the preſence of the ſonnes of my people geue I it the to buri thy deede in. Thã abrahã bowed hi ſelfe before the people of ỳ lãde and

de and ſpake vnto Ephron in the audyen ce of the people of the contre ſaynge, I pra- ye the heare me, I will geue ſyluer for the felde, take it of me, and ſo will I bury my dead there.

Ephron anſwered Abraham ſaynge vn- to him: My lorde, harken vnto me. The lā de is worth. iiij. hundred ſycles of ſyluer, But what is that betwixte the and me? bu- ry thy deede. And Abraham harkened vn to Ephron and weyde hi the ſyluer which he had ſayde in the audyence of the ſonnes of Heth. Euen. iiij. hundred ſyluer ſycles of currant money a monge marchauntes.

Thus was the felde of Ephron where in the dubbill caue is before Mamre: euen the felde and the caue that is there in ād all the trees of the felde which growe in all the borders rounde aboute, made ſure vnto A braham for a poſſeſſion, in the ſyghte of the childern of Heth and of all that went in at the gates of the cyte. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mamre, other- wiſe called Ebron in the lande of Canaan. And ſo both the felde and the caue that is therein, was made vnto Abraham, a ſure poſſeſſiō to bury in, of the ſonnes of Heth.

The. xxiiij. Chapter.

Abrahā

ABraham was olde and ſtryken in dayes, and the Lorde had bleſſed hī in all thinges. And he ſayde vnto his eldeſt ſeruaunte of his houſe which had the rule ouer all that he had: Put thy hande vnder my thye that I maye make the ſwere by the Lorde that is God of heauen and God of the erth, that thou ſhalt not take a wyfe vnto my ſonne, of the doughters of the canaanytes amōge which I dwell: But ſhalt goo vnto my contre and to my kynred, and there take a wyfe vnto my ſonne Iſaac.

Othe geyuen bi Abraham to his ſeruant.

Than ſayde the ſeruaunte vnto him: what and yf the woman wyll not agree to come with me vnto this lande, ſhall I brynge thy ſonne agayne vnto the lande which thou cameſt out of? And Abraham ſayde vnto him: beware of that, that thou bringe not my ſonne thither. The Lorde god of heauen which toke me from my fathers houſe and from the lande where I was borne, and which ſpake vnto me and ſware vnto me layngē: vnto thy ſeed will I geue thys lande, he ſhall ſende his angell before the, that thou mayſt take a wyfe vnto my ſonne from thence. Neuertheleſſe yf the woman will not agree to come with the, than ſhalt thou be without daunger of this ooth But aboue all thinge bringe not my ſonne thyther

thyther agayne. And the ſeruaunte put his hand vnder the thye of Abraham and ſwa re to him concernynge that matter.

And the ſeruaunte toke. x. camels of the camels of his maſter and departed: and had of all maner goodes of his maſter wyth hī ād ſtode vpād weſt to Meſopotamia vntō the cytie of Nahor. And he made his camels to lye doune with out the cytie by a wels ſyde of water, at euen, aboute the tyme that women come out to drawe water, and he ſayde.

note the gret fayth of the ſeruant.

Lorde God of my maſter Abrahā, ſende me good ſpede this daye, and ſſewe merci vnto my maſter Abraham. Lo I ſtonde here by the well of water and the doughters of the men of this cytie will come out to drawe water. Now the damſell tho whome I ſaye boue doune thy pytcher and let me dryncke: Yf ſſhe ſaye, drincke, ād I will geue thy camels drinke alſo, that ſame is ſſhe that thou haſt ordened for they ſeruaunte Iſaac, ye and therbyſhall I knowe that thou haſt ſhewed mercy on my maſter,

Rebecca.

And it came to paſſe yer he had leeft ſpakynge, that Rebecca came out, the doughter of Bethuell, ſonne to Melcha the wyfe of Nahor Abrahams brother, and hyir pytcher apon hir ſſhulder. The damſel was very fayre to loke apon, and yet a mayde ād vnkno-

vnknowen of man. And ſſe went doune to the well and fylled hyr pytcher and came vp agayne. Then the ſeruaunte rāne vn to her and ſayde: let me ſyppe a litle water of thy pitcher. And ſſe ſayde, drynke my Lorde.

And ſſe haſted and late downe her pytcher apon hir arme and gaue him drinke, And when ſſe had geuen hym drynke ſhe ſayde: I will drawe water for thy camels al ſo, vntill they haue droncke ynough. And ſſe poured ont hir pitcher in to the trough haſtely and ranne agayne vnto the well, to fett water and drewe for all his camels.

And the felowe wondred at her, but held his peace, to wete whether the Lorde had made his iourney proſperous or not. And as the camels had lefte drynckynge, he toke an earynge of halfe a ſicle weyght and .ij. golden bracelettes for hyr handes, of .x. ſycles weyght of gold and ſayde vn to her: whoſe doughter art thou? tell me, is ther rowme in thy fathers houſe, for vs to lodge in? And ſſe ſayde vnto him, I am the doughter of Bethuell the ſonne of Mylcha which ſſe bare vnto Nahor: and ſayde moreouer vnto him: we haue litter and prauōder ynough & alſo rowme to lodge in

And the man bowed him ſelfe and worſſhipped the Lorde and ſayde: beſſed be the

Lor

Lorde god of my maſter Abraham which ceaſſeth not to deale mercyfully and truly with my maſter, and hath brought me the waye to my maſters brothers houſe. And the damſell ranne and tolde thē of her mothers houſe theſe thiges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man, to the well: for as ſoone as he had ſene the earynges and the braceletes apon his ſiſters handes, and hearde the wordes of Rebecca his ſiſter, ſaynge thus ſayde the man vnto me, than he went out vnto the man. And loo, he ſtode yet wyth the camels by the well ſyde. And Laban ſayde, come in thou bleſſed of the Lorde. Wherfore ſtōdeſt thou without? I haue dreſſed the houſe ād made rowme for the camels. And than the man came in to the houſe. And he vnbreydeld the camels: ād brought litter and proūder for the camels ād water to weſſhe hys fete ād their fete that were with hi ād ther was meate ſett before him to eate.

But he ſayde: I will not eate, vntill I haue ſayde myne earāde: And he ſayde, ſaye on, and he ſayde: I am Abrahams ſeruaunte and the Lorde hath * bleſſed my maſter out of meaſure that he is become greate, ād hath geuen him ſhepe oxen, ſyluer and golde, menſeruauntes, maydeſeruauntes: camre him

* God bleſſeth vs whē he geueth vs his benefites, ād curſeth vs, whē he taketh thē awaye.

els ād asses ād Sara my masters wyfe bare him a sonne, when sshe was olde, ād vnto him hath he geuen all that he hath.

And my master made me sweare saynge, Thou sshalt not take a wyfe to my sonne, amonge the doughters of the cananytes in whose lande I dwell. But thou shalt goo vnto my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master, what yf the wyfe wyll not folowe me? And he sayde vnto me. The Lorde before whome I walke, wyll sende his angell with the ād prosper thy iourney, that thou sshalt take a wyfe for my sonne, of my kynred and of my fathers house. But and yf (whē thou comest vnto my kynred) they will not gene the one, than sshalt thou bere no perell of myne oothe.

And I came this daye vnto the well ād sayed, O Lorde, the God of my master Abraham, yf it be so that thou makest my iourney which I go, prosperous: behelde, I stonde by thys well of water. Now whē a virgyn cometh forth to drawe water, ād I saye to her: geue me a litle water of thy pitcher to drinke: ād sshe saye agayne to me dryncke thou: and I will also drawe water for thy camels: that same is the wife, whom ꝑ lorde hath prepared for my mastersson.

And before I had made an ende of ſpeakynge in myne harte, beholde Rebecca came forth, and hir pitcher on hir ſhulder, and ſhe went doune vnto the well and drewe. And I ſayde vnto her, geue me drynke. And ſhe made haſt and toke doune hir pytcher from of hyr, and ſayd, drincke, and I will geue thy camels drincke alſo. And I dranke, and ſhe gaue the camels drincke alſo. And I aſked her ſaynge, whoſe doughter art thou? And ſhe answered, the doughter of Bethuell Nahors ſonne whome Milca bare vnto him.

And I put the earinge vpon hir face and the bracelettes apon hir hondes. And I bowed my ſelfe and worſhepped the Lorde and bleſſed the Lorde god of my maſter Abraham which had brought me the right waye, to take my maſters brothers doughter vnto his ſonne. Now therfore yf ye will deall mercifully and truly with mi maſter, tell me, and yf not, tell me alſo ý I maye turne me to the right hande or to the left

Who wonder fully, god pro uide for me ſeth ſull.

Than anſwered Laban and Bethuel ſaynge, The thinge is proceded euen out of the Lorde, we can not therfore ſaye vnto the ether good or bad, Beholde Rebecca before thy face: take her and goo, and let her be thy maſters ſonnes wyfe, euen as the lorde hath ſayde. And whē Abrahams ſeruaūte hear-

te hearde their wordes, he bowed him selfe vnto the Lorde, flatt vpon the erth. And the seruaunte toke forth iewells of syluer and iewelles of gold and rayment, and gaue them to Rebecca. But vnto hir brother ad to hir mother, he gaue spyces. And thē they eate and dranckē, both he ād the mē that were with him, and taried all nyghte and rose vp in the mornynge.

And he sayde: let me departe vnto my master. But hir brother and hir mother sayde: let the damsell abyde with vs a whyle and it be but euen. x. dayes, and thā goo thi wayes. And he sayde vnto thē, hinder me not, for the lorde hath prospered my iourney, Sende me awaye that I maye goo vnto my master. And they sayde, lett vs call the damsell, and witt what ſſhe sayth to the matter, And they called forth Rebecca and sayde vnto her, wylt thou goo with thys man? And ſſhe sayde, ye.

Than they broughte Rebecca their sister on the waye and her norse and Abrahams seruaunte, and the men that were with him And they * blessed Rebecca and sayde vnto her, Thou art oure syster, growe in to thousande thousandes, and thy seed possesse the gates of their emnies. And Rebecca aroſe & hir damsels, & satt thē vpapon the camels & wēt their waye after the mā, and the

* to blesse a mās neyboure is to praye for him and to wish hi good ād not to wagge. ij. fingers ouer lisn

seruaunte toke Rebecca & went hys [illegible]

And Isaac was comynge from the [illegible] the lyuinge and seinge, for he dwelt [illegible] south contre, and was gone out to [illegible] his meditations before the euen tyde. And he lyfte vp his eyes and loked, and behol de the camels were comynge. And Rebe ca lyfte vp hir eyes, and when she sawe Isa ac, she lyghted of the camel and sayde vn to the seruaunte, what man is this that co met hagenst vs in the felde? And the ser ua te sayde, it is my master. And then she to ke hir mantell and put it aboute her. And the seruaunte tolde Isaac all that he had do ne. Thē Isaac broughte her in to his mother Saras tente, and toke Rebecca, and she be came his wyfe and he loued her, ād so was Isaac conforted ouer his mother.

The. xxv. Chapter.

ABraham toke him another wyfe cald Retura, which bare him Simram, Iac sam, Medan, Midiam, Iesback ād Su ah. And Iacksan begat Seba, and Dedan. And the sonnes of Dedan were Assurim, Letusym and Leumim. And the sonnes of Midian were, Epha, Epher, Hanoch, Abi da and Elda. All these were the children of Kethura. But Abraham gaue all that he had vnto Isaac. And vnto the sonnes of his cōcubines he gaue gyftes: ād sent thē awaye

from

from Isaac his sonne (while he yet lyued)
ward, vnto the east contre.
These are the dayes of the life of Abraham
which he lyued: an hundred and.lxxv. ye
re and than fell seke and dyed, in a luste a-
ge, when he had lyued a full age, and was
put vnto his people. And his sonnes Isaac
and Ismael buried him in the duble caue
in the feld of Ephron sonne of Zoar the He
thite before Mamre. Which felde Abrahā
boughte of the sonnes of Heth: There was
Abraham buried and Sara his wyfe. And
after the deeth of Abraham God blessed Isa
ac his sonne which dweld by the well of the
lyuinge and seinge.
These are the generations of Ismaell, A-
brahams sonne, which Hagar the Egiptiā
Saras hand mayde bare vnto Abrahā, and
these are the names of the sonnes of Ismaell.
with their names in their kinreddes. The el
dest sonne of Ismael Neuaioth, thē Redar
Abeel, Mibsan, Misma Duma, Masa, Ha-
dar, Thema Ietur, Naphis ād Redma, The
se are the sonnes of Ismael, and these are the
ir names, in their townes ād casteis. xij. pri
ces of nations. And these are the yeres of the
lyfe of Ismael: an hundred and.xxxvij. ye
re, and than he fell seke and dyed and was
layde vnto his people. And he dweld frō
Euila vnto Sur that is before Egipte, as

[illegible] ouer the Aramites. And he
[illegible] the presence of all his brethren.

And these are the generacions of Ab-
rahā is sonne, Abrahā begat Isaac. [illegible]
xl. yere olde when he toke Rebecca
to wife the daughter of Bethuel the Syrian
Mesopotamia and sister to Labā the Syrian.

And Isaac made intercession vnto the lor-
de for his wyfe because she was barē & the
lorde was intreated of him, & Rebecca hys
wyfe conceaued, ād the childern stroue to-
gether with in her. Then she sayde, yf it
shulde goo so to passe, what helpeth it that
I am with childe? And she wēt and axed
the Lorde, And the Lorde sayde vnto hyr
there are .ij. maner of people in thy wombe
and .ij. nations shall springe out of thy bo-
wels, and the one nation shalbe myghtier
than the other, and the eldest shalbe seruaū-
te vnto the yonger.

And when hir tyme was come to be deli-
uered beholde there were .ij. twyns in hyr
wōbe. And he that came out first, was red-
de and rough ouer all, as it were an hyde,
and they called his name Esau. And after
ward his brother came out and his hande
holdynge Esau by the hele, Wherfore his
name was called Iacob, And Isaac was .lx.
yere olde when she bare thē. And the boy-
es grewe, & Esau became a conynge hūter
and

[illegible] dwelled in the tentes. [illegible] he dyd eate of his venyson, but Re beccaloued Iacob.

Iacob sod potage and Esau came from the feld and was faintye, and sayd to Iacob let me syppe of that redde potage, for I am fayntie. And therfore was his name called Edom. And Iacob sayde, sell me this daye thy byrthrighte. And Esau answered, Loo I am at the poynte to dye, and what profit shall this birthrighte do me? And Iacob sayde, swere to me then this daye. And he swore to him & sold his birthrighte vnto Iacob

Than Iacob gaue Esau brede and potage of redde ryse. And he eate and droncke ād rose vp and went his waye. And so Esau regarded not his byrthrighte. Esau sold de his he rytage.

The.xxvi.Chapter.

AND ther fell a derth in the lande, passinge the first derth that fell in the daeys of Abraham. Wherfore Isaac wēt vnto Abimelech kīge of the Philistiās vnto Gerar. Thē the lorde appeared ūto hī & sayde, goo not doune in to Egipte: but bide in ẏ lāde which I saye ūto ẏ: Sogeorne in this lāde: & I will be with the & will blesse the: for vnto the & to thy sede I will geue all these contreis, ād I will performe the oothe which I swore vnto Abraham thy father

and will multiplie thy ſeed as the ſtarres of heauen, ād will geue vnto thy ſeed all the ſe contreis. And thorow thy ſeed ſhall all the natiōs of the erth be bleſſed: becauſe that Abraham harkened vnto my voyce and kepte myne ordinaunces, cōmaundmentes ſtatutes, and lawes.

promiſe to Iſaac

And Iſaac dwelled in Gerar. And the mē of the place aſked him of his wife, and he ſayde that ſhe was his ſiſter, for he feared to calle her his wyfe leſt the men of the place ſhulde haue kylled hym for hir ſake becauſe ſhe was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kinge of the Philiſtiās lokedout at a wyndow and ſawe Iſaac ſportinge with Rebecca his wyfe. And Abimelech ſende for Iſaac and ſayde, beholde ſhe is of a ſuertie thy wyfe, and why ſaydeſt thou the ſhe was thy ſiſter? And Iſaac ſaide vnto him: I toughte that I myghte perad venture haue dyed for hir ſake. Then ſayde Abimelech, whi haſt thou done this vnto vs? one of that people myght lightely haue lyne by thy wyfe ād ſo ſhuldeſt thou haue broughe ſynne vppon vs. Thā Abymelech charged all his people ſaynge, he that toucheth this man or his wife, ſhall ſurely dye for it.

Iſaac called rebecca his ſiſter

And Iſaac ſowed in that lande, and founde in

de in the ſame yere and hundred buſhels, for the Lorde bleſſed him, ād the mā wax ed myhhtye, and went forth ād grewe till he was exceadinge great, that he had poſſeſſion of ſhepe, of oxen and a myghtie houſholde, ſo that the Phileſtians had enuy at him, In ſomoch that they ſtopped and fylled vp with erth, all the welles which hys fathers ſeruauntes dygged in his father Abrahams tyme. Than ſayde Abimelech vnto Iſaac gett the from me, for thou arth myghtier then we a greate deale. the bliſſinge of god.

Than Iſaac departed thenſe and pitched his tente in the valey Gerar and dwelt there. And Iſaac digged, agayne, the welles of water which they dygged in the dayes of Abraham his father which the Phileſtians had ſtoppe after the derth of Abtaham, and gaue them the ſame names which hys father gaue them, As Iſaacs ſeruauntes, dygged in the valey, they founde a wel of ſprigynge water. And the herdmen of Gerar dyd ſtryue with Iſaacs herdmen ſaynge, the water is oures. Than called he the well Eſeck becauſe they ſtroue with him.

Than dygged they a nother well, and they ſtroue for that alſo. Therfore called he it Sitena. And than he departed thenſe and dygged a nother well for the which they ſtroue not, therfore called he it Rehoboth

ſaynge

ſaynge the lorde hath now made vs rome and we are encreaſed vpon the erth. Afterward departed he thence and came to Berſeba.

And the lorde appered vnto him the ſame nyghte and ſayde, I am the God of Abraham thy father, feare not for I am with the and will bleſſe the and multiplie thy ſede for my ſeruaunte Abrahams ſake. And thā he buylded an aulter there and called vpon the name of the lorde, and there pytched his tente. And there Iſaacs ſeruauntes dygged a well.

a promyſe,

Than came Abimelech to him from Gerar ād a certene of Ahuſath his frendes and Phicoll his chefe captayne. And Iſaac ſayde vnto them, wherfore come ye to me, ſeinge ye hate me and haue put me awaye frō you? Than ſayde they we ſawe that the Lorde was with the, and therfore we ſayde that ther ſſhulde be an oothe bewixte vs and the, and that we wolde make a bonde with the, that thou ſſhuldeſte do vs no hurte, as we haue not touched the ād haue done vnto the nothinge but good, ād ſend the awaye in peace, for thou art now the bleſſed of the Lorde. And he made them a feaſt, and they eate ād droncke. And they roſe vp by tymes in the mornynge and ſware one to another. And Iſaac ſente them awaye

awaye. And they departed frō him in peace
And that same daye came Isaacs seruaun- the bles
tes and tolde him of a well which they had singe
dygged, ād sayde vnto him, that they had of god.
founde water, And he called it Seba, wherfore the name of the cythe is called Berseba vnto this daye.

The xxvij. Chapter.

AND whē Esau was. xl. yere olde, he toke to wyfe Iudith the doughter of Bery an hethite, and Basmath the doughter of Elon an Hethite also, which were disobedient vnto Isaac and Rebecca. And it came to passe that Isaac wexed olde and his eyes were dimme, so that he coude nat see. Thā called he Esau his eldest sonne & sayd to hī, my sonne. And he sayd vnto him, heare am I, And he sayde, behold de, I am olde and knowe not the daye of my deth, Now therfore take thy weapens thy quyuer and thy bowe, and gett the to the feldes & take me some venyson & make me meate suche as I loue, and brynge it me ād let me eate, that my soull may blesse the before that I dye. But Rebecca hard whē Isaac spake to Esau his sonne, and assone as Esau was gone to the felde to catche veny sō ād to brige it she spake vnto Iacob hir sonne saynge, Beholde I haue hearde thi father talkige with Esau thy brother & saige brige me veny

the coũ-cell of rebecca

ſon and make me meate that I maye eate ād bleſſe the before the Lorde, yer I dye, now therfore my ſonne heare my voyce in that which I commaunde the: gett the to the flocke, and bringe me thence, ij. good kyd des, and I will make meate of them for thy father, ſoch as he loueth. And thou ſhalt brī ge it to thy father and he ſhall eate, that he maye blyſſe the before his deth.

Than ſayde Iacob to Rebecca his mother Beholde Eſau my brother is rugh ād I am ſmooth. My father ſhall peraduenture fele me, and I ſhall ſeme vnto him as tought I went aboute to begyle him, and ſo ſhall he bringe a curſe vpon me and not a bleſſinge and his mother ſayde vnto hym, vppon me be thy curſe my ſonne, only heare my voyce and goo and fetch me them. And Ia cob went and fett them and brought thē to his mother.

And his mother made meate of them ac cordinge as his father loued. And ſhe went and fett goodly rayment of hir eldeſt ſon- ne Eſau which ſhe had in the houſe wyth hir, and put them vpon Iacob hir yongeſt ſonne, and ſhe put the ſkynneꝭ vpon his hā des and vpō the ſmooth of his necke. And ſhe put the meate and brede which ſhe had made in the honde of hir ſonne Iacob.

And he went in to his father ſaynge, my father

father, And he answered, here am I, who art thou my sonne? And Iacob sayde vnto his father, I am Esau thy eldest sonne, I haue done a cordinge as thou baddest me, vp and sytt and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne. How commeth it that thou hast fownde it so quicly my sonne? He answered, The Lorde thy god brought it to my hande. Than sayde Isaac vnto Iacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Than went Iacob to Isaac his father, and he felt him ād sayde the voyce is Iacobs voyce, but the handes ar the handes of Esau. And he knewe him not, because his hādes were rough as his brother Esaus hādes, And so he blessed him.

And he axed him, art thou my sonne Esau? And he sayde, that I am. Than sayde he, bringe me and let me eate of my sonnrs venyson, that my soule maye blesse the ād he broughte him, and he eate, And he broughte hym wyne also, and he drācke. And his father Isaac sayde vnto him, come nere and kysse me my sonne, And he went to him and kyssed him. And he smelled the sauoure of his rayment and blessed him ād sayde. See, the smell of my sonne is as the smell of a feld which the lorde hath blessed

the blissed, God geue the of the dewe of heaue ād
singe of of the fatnesse of the erth with plēte of cor
Iacob. ne and wyne. People be thy seruauntes, ād
nations bowe vnto the. Be lorde ouer thy
brethren, and thy mothers children stoupe
vnto the, Cursed be he that curseth the, ād
lessed be he that blesseth the.

Assone as Isaac had made an end of bles-
sing Iacob, and Iacob was skace gone out
from the preasence of Isaac his father thē ca
me Esau his brother from his hūtinge, and
had made also meate: and brough it in vn
to his father ād sayde vnto hi. Arise my fa
ther, ād eate of thy sōnes venison, that thy
soule maye blesse me. Thā his father Isaac
sayde vnto him. who art thou? He answe-
red I am thy eldest sonne Esau.

And Isaac was greatly astoyned out of
mesure ād sayde, where is he thē that hath
hūted venison ād broughte it me, and I ha-
ue eaten of all before thou camest, and haue
blessed, him, and he shall be blessed styll.
whē Esau herde the wordes of his father,
he cryed out greatly ād bitterly aboue me
sure, and sayde vnto his father, blesse me al
so my father. And he sayde, thi brother ca-
me with subtilte, ād hath takē awaye thy
blessynge. Than sayde he, He maye well be
called Iacob, for he hath vnder myned me
now. ij. tymes, fyrst he toke awaye mi byr
thrighte

thrighte & se, now hath he taken awaye my blessinge also, and he sayde hast thou kepte neuer a blessinge for me?

Isaac ānswered ād sayde vnto Esau: beholde I haue made hī thi lorde ād all his mothers childrē haue I made his seruaūtes. Moreouer with corne ād wyne haue I stablesshed him, what cā I do vnto the now my sonne? And Esau saide vnto his father: hast thou but ỹ one blessige mi father? blesse me also mi father, so lifted vp Esau his voice & wepte, thā Isaac his father ānswered & saide ūto hī Beholde thi dwellige place shall haue of ỹ fatnesse of the erth, & of the dewe of heauen frō aboue, ād with thi swerde shalt thou lyue & shalt be thi brothers seruaūte. But the time will come, whē thou shall gett the mastrie, & lowse his yocke from of thy necke.

a propheci of the callyng of the gentylls.

And Esau hated Iacob because of the blessynge that his father, blessed him with all, and sayde in hys harte, the dayes of my fathers sorowe are at hande, for I wyll sley my brother Iacob. And these wordes of Esau hyr eldest sonne, were told to Rebecca. And she sente and called Iacob hir yongest sonne, and sayde vnto hī beholde thy brother Esau threatneth to kyll the, Now therfore my sonne heare my voyce, make the redie & flee to Laban mi brother at Haran. And tarie with him a whyle, vntill thy

brothers

brotherſ fearſnes be ſwaged, and vntill thi brothers wrath turne away from the ād he forgett that which thou haſt done to hym Than will I ſende and fett the awaye from thence why ſhulde I loſe you both in one daye?

And Rebecca ſpake to Iſaac, I am wery of my lyfe for feare of the doughters of Heth. Yf Iacob take a wyfe of the doughters of Heth, ſoch one as theſe are, or of the doughters of the lande, what luſt ſhulde I haue to lyue?

The.xxviij.Chapter.

THan Iſaac called Iacob his ſonne and bleſſed him, and charged him and ſayde vnto him, ſe thou take not a wyfe of the doughters of Canaan, but aryſe and gett the to Meſopotamia to the houſe of Bethuel thy mothers father and there take the a wyfe of the doughters of Laban thy mothers brother, and God almightie, bleſſe the, increaſe the and multiplye the that thou mayſt be a nōbre of people, and geue the the bleſſinge of Abraham, both to the and to thy ſeed wyth the that thou mayſt poſſeſſe the lande, wherein thou art a ſtrangere, which God gaue vnto Abraham. Thus Iſaac ſent forth Iacob, to goo to Meſopotamia vnto Laban ſonne of Bethuel the Syrien, ād brother to Rebec

Iacob gooth into meſopotamia.

Rebecca Iacobs and Esaus mother.

When Esau sawe that Isaac had blessed Iacob, ād sent him to Mesopotamia, to fett him a wyfe thence, and that, as he blessed hi he gaue him a charge saynge, se thou take not a wyfe of the doughters of Canaan, ād that Iacob had obeyed his father and mother and was gone vnto Mesopotamia ād seynge also that the doughters of Canaan pleased not Isaac his father. Thē went he vnto Ismael, and toke vnto the wyues which he had, Mahala the doughter of Ismael Abrahams sonne, the sister, of Nabaioth, to be his wyfe.

Iacob departed from Berseba and went toward Haran, and came vnto a place ād tarried there all nyghte, because the sonne was downe. And he toke a stone of the place, and put it vnder his heade, ād layde him downe in the same place to slepe. And he dreamed, and beholde there stode a ladder apon the erth, ād the topp of it reached vp to heauen. And se the angells of God went vp and downe apon it, yee and thē Lorde stode apon it and sayde.

the dreame of Iacob

I am the lorde God of Abrahā thy father and the god of Isaac. The lōde which thou slepest apon will I geue the and thy seed ād thy seed shalbe as the dust of the erth. And

promiſe, thou ſhalt ſpreade abrode, weſt eaſt, north and ſouth. And thorow the and thy ſeed ſhall all the kinreddes of the erth be bleſſed And ſe I am with the, and wyl be thy keper in all places whether thou gooſt, ād wil brynge the agayne in to this lande. Nether wyll I leaue the vntyll I haue made good all that I haue promyſed the.

god fulfilleth hys promiſe

When Iacob was awaked out of his ſlepe, he ſayde: ſurely the lorde is in this place and I was not aware. And he was afrayde and ſayde how fearfull is this place? it is none other, but euen the houſe of God and the gate of heauen And Iacob ſtode vp early in the mornynge and toke the ſtone that he had layde vnder his heade, and pytched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethell, for in dede the name of the cytye was called Lus before tyme.

god ys wyth his chosynn euery place.

Iacobs vowe what it was

And Iacob vowed a vowe ſaynge. Yf God wyll be with me and will kepe me in this iourney which I goo, and wyll geue me bread to eate and cloothes to put on ſo that I come agayne vnto my fathers houſe in ſafte, thē ſhall the lorde be mi god, & this ſtone which I haue ſeet vp an ende, ſhalbe godes houſe, and of all that thou ſhalt geue me, will I geue the tenth vnto the.

the ſtone was a wytnes of the good-

The. xxix. Chapter.

Then

THen Iacob lyfte vp hys fete and went toward the eaſt countre. ād as he loked aboute, behold there was a well in the feld, and .iij. flockes of ſſhepe laye therby (for at that well were the flockes watered) and ther laye a great ſtone at the well es mouth. And the maner was to brynge the flockes thyther, and to roull the ſtone from the welles mouth and to water the ſſhepe, and to put the ſtone agayne vppon the wells mouth vnto his place. neſſe of god ſhowde to Iacob.

And Iacob ſayde vnto them, brethren whence be ye? and thy ſayde, of Haran are we. And he ſayde vnto them, knowe ye Laban the ſonne of Nahor. And they ſayde, we knowe him. And he ſaide vnto thē Rahel is he in good healthe? And thei ſaide he is in good health & beholde his doughter rahel cometh with the ſſhepe. & he ſaide: lo, it is iet a great while to nyghte nether is it time ỹ ỹ catell ſſhulde be gathered together, water ỹ ſſhepe & go & fed thē. And they ſaide we maey not, vntill all the flockes be brought together ād the ſtone be rouled frō the wells mouth, and ſo we water oure ſhepe.

Whyle he yet talked with them, Rahel came with hir fathers ſhepe, for ſhe kepte them. Aſſone as Iacob ſawe Rahel the doughter of Laban his mothers brother, ād the Aſſone.

ſſhepe of Labā his mothers brother, he wēt ād rowled the ſtone from the wells mouth and waterrd the ſſhepe of Labā his mothers brother. And Iacob kyſſed Rahel, and lyfte vp his voyce and wepte, and tolde her alſo that he was hir fathers brother and the ſonne off Rebecca. Than Rahel ranne and tolde hyr father.

When Labā hearde tell of Iacob his ſiſters ſonne, he ranne agaynſt him and enbraced him and kyſſed him and broughte him into his houſe. And thē Iacob told Labā all the matter And thē Laban ſayde, well thou art my bone and my fleſſh. Abyde with me the ſpace of a moneth. And afterward Laban ſayd vnto Iacob, though thou be my brother ſſhuldeſt thou therfore ſerue me for nought? tell me what ſhall thy wages be? And Laban had .ij. doughters: the eldeſt called Lea and the yongeſt Rahel. Lea was tēder eyed, But Rahel was bewtifull and wel fauored. And Iacob loued her well, ād ſaide, I will ſerue the .vij. yere for Rahel thy yongeſt doughter. And Laban anſwered, it is better that I geue her the, thā to another man: byde therfore with me.

And Iacob ſerued .vij. yeres for Rahel and they ſemed vnto him but a fewe daies for the loue he had to her. And Iacob ſayde vnto Labā, geue me my wyfe, that I ma

ye lye with hir. For the tyme appoynted me his come.

Than Laban bade all the men of that place, and made a feaſt. And when euen was come, he toke Lea his doughter & brought her to him and he went in vnto her. And Labā gaue vnto his doughter Lea, Zilpha his mayde to be hir ſeruaunte.

And when the mornynge was come, be holde it was Lea. Than ſayde he to Laban wherfore haſt thou played thus with me dyd not I ſerue the for Rahel, wherfore thā haſt thou be gyled me? Laban anſwered, it is not the maner of this place, to marie the yongeſt before the eldeſt. Paſſe out this weke, and than ſhall this alſo he geuen the for the ſeruyce which thou ſhalt ſerue me yet vij. yeres more. And Iacob dyd euen ſo, ād paſſed out that weke, and thā he gaue him Rahel his doughter to wyfe alſo. And Laban gaue to Rahel his doughter, Bilha his handmayde to be hyr ſeruaunte. So laye he by Rahel alſo, and loued Rahel more thā Lea, ād ſerued him yet. vij. yeres more

when the lorde ſawe that Lea was deſpiſed, he made her frutefull. But Rahel was baren And Lea conceaued and bare a ſonne, and called his name Ruben, for ſhe ſayde, the Lorde hath loked apon my tribulation, and now my huſbonde will loue me, Ruben.

And ſhe conceaued agayne and bare a ſonne, and ſayde, the Lorde hath hearde that I am deſpiſed, and hath therfore geuen me
Simeon this ſonne alſo, and ſhe called him Simeon
And ſhe conceaued yet and bare a ſonne ād and ſayde: now this once will my huſbonde kepe me company, becauſe I haue borne him. iij. ſonnes, and therfore ſhe called his name Leui. And ſhe cōceaued yet agayne, and bare a ſonne ſaynge, Now will I prayſe the Lorde, therfore ſhe called hys name Iuda, and left bearinge.

Iuda.

The. xxx. Chapter.

AND when Rahel ſawe, that ſhe bare Iacob no childrē, ſhe enuied hir ſiſter & ſayde vnto Iacob, geue me childrē or ells I am but deed. Thā was Iacob wrooth with Rahel ſaynge. Am I in godes ſtede which kepeth from the the frute of thy wōbe? Thē ſhe ſaide, here is mi mayde Bilha, go in vnto her, that ſhe maye beare vpō mi lappe, that I maye be ēcreaſed by her & ſhe gaue hī Bilha hir hādmayde to wyfe
The āſwere of Iacob to Rahel.
And Iacob wēt in vnto her. And Bilhacō ceaued ād bare Iacob a ſōne. Thā ſayde Rahel, God had geuē ſentēte on my ſyde, and hath alſo hearde my voyce and hath geuē me a ſonne, Therfore called ſhe him Dan.
Dan.
And Bilha Rahels mayde cōceaued agayneād bare Iacob a nother ſonne. And Rahel ſai

hel ſayde God is turned, and I haue made achaunge with my ſiſter, and haue goten the vpper hande. And ſhe called hys name Nepthaly. Nephta li.

When Lea ſawe, that ſhe had left bearin ge, ſhe toke Silpha hir mayde and gaue her Iacob to wife. And Silpha Leas maide bare Iacob a ſonne. Than ſayde Lea good lucke, and called his name Gad. And Syl pha Leas mayde bare Iacob another ſõne. Than ſayd Lea, happy am I, for the dough ters, will call me bleſſed, and ſhe called hys name Aſſer. Gad, Aſſer.

And Ruben went out in the wheat har ueſt and founde mandragoras in the feldes and brought them vnto his mother Lea. Thã ſayde Rahel to Lea, geue me of thy ſonnes mandragoras. And Lea anſwered, is it not ynough, that thou haſt takẽ awaie my huſbonde, but woldeſt take awaye mi ſonnes, mandragoras alſo? Than ſayde Ra hel, well let him ſlepe with the the this ny- ghte, for thy ſonnes mandragoras. And when Iacob came from the feldes at euen, Lea whent out to mete him, and ſayde, co me in to me, for I haue bought the with mi ſõnes mandragoras.

And he ſlepe with her that nyghte. And god hearde Lea that ſhe cõceaued & bare vn to Iacob ỳ. v. ſonne Thã ſaide lea god hath

geuen

geuen me my rewarde, becauſe I gaue my mayde to my houſbond, and ſſhe called hi Iſachar. And Lea conceaued yet agayne
Iſachar. and bare Iacob the ſixte ſonne. Than ſayde ſſhe, God hath endewed me with a good dowry. Now will my houſbond dwell with me, becauſe I haue borne him. vi. ſon
Zabulō nes, and called his name Zabulon. After that ſſhe bare a doughter ād called her Dina

And God remembred Rahel and herde her and made her frutefull, ſo that ſhe conceaued and bare a ſonne ād ſaide god hath takē awaye my rebuke. And ſſhe called his
Ioſeph. name Ioſeph ſaynge. The Lorde geue me yet a nother ſonne.

As ſoone as Rahel had borne Ioſeph, Iacob ſayde to Laban, Sende me awaye that I maye goo vnto myne awne place ād cō tre, geue me my wiues and my children for whome I haue ſerued the, and let me goo, for thou knoweſt what ſeruyce I haue done the. Than ſayde Laban vnto him If I haue fownde fauoure in thy ſyght, for I ſuppoſe that the lorde hath bleſſed me for thy ſake, appoynte what thy rewarde ſſhal be, and I will geue it the. And he ſayde vnto him, thou kneweſt what ſeruyce I haue done the, and in what takynge thy catell haue bene vnder me, for it was but litle that thou haddeſt before I came, ād now it is en-

is encreased in to a multitude, and the Lorde hath blessed the for my sake.

the blessinge of the lorde.

But now when shall I make prouysion for myne awne house also, And he sayde, what shall I geue the? And Iacob answered thou shalt geue me nothinge at all, yf thou wilt do this one thinge for me, And then will I turne agayne and fede thy shepe ād kepe them.

I will go aboute all thy shepe this daye and separate from them all the shepe that are spotted and of dyuerse coloures, and all blacke shepe amonge the lambes, and the partie and spotted amonge the kyddes, ād then such shalbe my reward. So shall my rightwesnes answere for me, when the tyme commeth that I shall receaue my rewarde of the. So that what soeuer is not speckeld and partie amonge the gootes ād blacke amonge the lambes, let that be theft with me.

Than sayde Laban: loo, I am contente, that it be acordige as thou hast sayde. And he toke out that same daye, the he gootes that were partie and of dyuerse colourres, and all the she gootes that were spotted ād partie coloured, and all that had whyte in them, and all the blacke amonge the lābes and put them in the kepinge of his sonnes and sett thre dayes iourney betwixte him

selfe ād

ſelfe ād Iacob. And ſo Iacob kepte the reſt of Labans ſhepe.

Iacob toke roddes of grene popular, haſell, and of cheſtnotrees, and pilled whyte ſtrekes in them ād made the white appere in the ſtaues which he had pilled, euen before the ſhepe, in the gutters and watrynge troughes, where the ſhepe were wont to drīke, that they ſhulde conceaue when they came to drinke And the ſhepe conceaued before the ſtaues, ād brought forth ſtreked, ſpotted & partie. Thē Iacob parted the lambes, & turned the faces of the ſhepe toward ſpoted thinges, ād toward all maner of blacke thinges to rowe out the flockes of Laban. And he made him flockes of his owne by them ſelfe, which he put not vnto the flockes of Labā. And all waye in the firſt buckīge tyme of he ſhepe: Iacob put the ſtaues before the ſhepe in the gutters, that they myghte conceaue before the ſtaues, But in the latter buckinge tyme, he put them not there, ſo the laſt lamyng was Labans and the firſt Iacobs. And the man became excedynge ryche ād had many ſhepe, maydeſeruauntes, menſeruauntes, camels and aſſes.

The. xxxi. Chapter.

AND Iacob hearde the wordes of Labans ſonnes how they ſayde, Iacob hath taken awaye all that was oure fathers

fathers,and of oure fathers goodes,hath he goten all this honoure. And Iacob behelde the countenaunce of Laban,that it was not toward him as it was in tymes past.

And the Lorde sayde vnto Iacob, turne agayne in to the lande of thy fathers ād to thy kynred, and I will be with the, Than Iacob sent and called Rahel and Lea to the felde vnto his shepe, and sayde vnto them I se youre fathers coūtenaūce that it is not toward me as in tymes past. Morouer the god of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And, youre father hath disceaued me and chaunged my wages.x,tymes, But god suffred him not to hurte me,when he sayde the spotted shal be thy wages,thā all the shepe bare spotted. yf he sayde the streked shalbe thy rewarde thā bare all the shepe streked thus hath god taken awaye youre fathers catell & geuen them me. For in buckinge tyme, I lyfted vp myne eyes and sawe in a dreame, ād beholde, the rāmes that bucked the shepe were streked,spotted ꝙ partie. And the angell of god spake vnto me i a dreame saige Iacob And I āswered:here am I,ād he sayde, lyfte vp thyne eyes ꝙ see how all ye rāmes that leape vpō the shepe are streked spotted ād partie: for I haue sene all ye Labā doth vnto

the. I am the god of Bethell where thou anoyntedd̄est the stone and where thou vowdest a vowe vnto me. Now aryse ād get the out of this countre, ād returne vnto the lande, where thou wast horne. Than answered Rahel and Lea and sayde vnto hī we haue no parte nor enheritaunce in ourr fathers house, he cownteth vs euen as straungers, for he hath euen eaten vp the price of vs. Moreouer all the riches which god hath token from oure father, that is oures and oure childerns. Now therfore what soeuer God hath sayde vnto the, that doo. Than Iacob rose vp and sett his sonnes and wyues vpon camels, and caried awaye all his substance which he had gotten in Mesopotamia, for to goo to Isaac hys father vnto the lande, of Canaan. Laban was gone to sheare his shepe, and Rahel had stollen hyr fathers ymages. And Iacob went awaye vnknowynge to Laban the Syrien, & tolde him not that he fled. So fled he and all that he had, and made him self redy, ād passed ouer the ryuer, ād sett his face streyght towarde the mounte Gilead.

Labans ymages or his goddes.

Ryuer Euphrates.

Apon the thirde daye after, was it tolde Labāthat Iacob was fled. Thā he toke hys brethren with him and folowed after hym vij. dayes iourney and ouer toke hym at the mounte Gilead. And God came to Laban the

ban the Syrian in a dreame by nyghte, ād
ſaide vnto hī, take hede to thy ſelfe, ỹ thou
ſpeake not to Iacob oughte ſaue good. and
Laban ouer toke Iacob and Iacob had pit-
ched his tente in that mounte. And Laban
with his brethren pitched their tente alſo a
pon the mounte Gilead. Than ſayde Labā
to Iacob, why haſt thou this done vnkno
wynge to me, and haſt caried awaye my
doughters as though they had bene taken
captyue with ſwerde? wherfore fleyſt thou
awaye ſecretly vnknowne to me and dy-
deſt not tell me, that I myghte haue brou-
ghte the on the waye with myrth, ſyngyn
ge, tymrells and harppes, and haſt not ſuf-
fred me to kyſſe my childern and my dou
ghters, Thou waſt a fole to do it, for I am a
ble to do you euell, But the God of youre
father ſpake vnto me yeſter daye ſaynge,
take hede that thou ſpeake not to Iacob ou
ghte ſaue good. And now though thou wē
teſt thy waye, becauſe thou longeſt after
thy fathers houſe, yet wherfore haſt thou
ſtollen my goddes?

Iacob' ar ſwered and ſayde to Laban be-
cauſe I was afrayed, and thought that thou
wolde ſt haue taken awaye thy doughters
fro me. But with' wh om ſoeuer thou fyn-
deſt thi goddes, let him dye here before ou
re brethren. Seke that thyne is by me, and
take

take it to the: for Iacob wiſt not that Rahel had ſtollen them, Than went Laban in to Iacobs tente and in to Leas tēte, and in to the .ij. maydens tentes, but fownde thē not Than went he out of Leas tente, ād entred in to Rahels tēte. And Rahel toke the ymages, ād put thē in the camels ſtrawe, ād ſate doun apō them. And Laban ſerched all the tente, but fownde thē not. Than ſayde ſhe to hir father, my lorde, be not angrye that I can not ryſe vp before the, for the diſeaſe of wemen is come apon me. So ſearched he, but founde them not.

Iacob was wrooth and chode with Laban, Iacob alſo anſwered and ſayde to him what haue I treſpaced or what haue I offēded, that thou folowedde ſt after me? Thou haſt ſearched, all my ſtuffe, and what haſt thou foūde of all thi houſholde ſtuffe? put it here before thy brethren and myne, and let them iudge betwixte vs both. This .xx. yere that I haue bene with the, thy ſhepe ād thy gootes haue not bene baren, ād the rammes of thy flocke haue I not eatē what ſoeuer was torne of beaſtes, I broughte it not vnto the, but made it good my ſilf, of my hande dydeſt thou require it, whether it was ſtoſſen bi daye or nyghte. Moreouer by daye the hete conſumed me, and the colde by nyghte, and my ſlepe departed fro myne

myne eyes.

Thus haue I bene. xx. yere in thy house, and serued the. xiiij. yeres for thy. ij. doughters, and. vi. yere for thy sshepe, & thou hast changed my rewarde. x. tymes. And except the God of my father, The god of Abraham and the god whome Isaac feareth, had bene with me, surely thou haddest sent me now awaye emptie. But god behelde my tribulation, ād the laboure of my handes, and rebucked the yester daye.

Labā āswered ād saide vnto Iacob, the doughters are my doughters, & the childrē ar my childrē, ād the sshepe are my sshepe, & all that thou seist is myne. And what can I do this daye vnto these my doughters, or vnto their childern wich they haue borne Now therfore come on, let vs make appoyntemāt I ād thou together, & let it be a witnesse betwene ; & me. Thā toke Iacob a stone & sett it vp an ēde, ād said vnto hys brethrē gather stoones ād they toke stoone ād made an heapte, & they ate there vpō the heapte, ād Labā called it Iegar Sahadutha, but Iacob called it Gylead

Thā sayde labā, this heapte be witnesse betwene the ād me this daye, therfore is it called Gilead, & this totehill which the lorde seeth, sayde he, be witnesse betwene me ād betwixt the when we are departed one frō a nother

the heape of stones was a syng

Iacob & that Laban.

that thou ſhalt not vexe my doughters ne ther ſhalt take other wyues vnto them. Here is no man with vs, beholde, God is wytneſſe betwixte the and me. And Laban ſayde moreouer to Iacob: beholde, this heapte & this marke which I haue ſett here, betwixte me ād the, this heapte be witneſſe & alſo this marke, ẏ I will not come ouer this heapte to the, & thou ſhalt not come ouer this heapte & this marke, to do any harme. The God of Abraham, the God of Nahor and ẏ god of their fathers be iudge betwixte vs

And Iacob ſware by hym that his father Iſaac feared. Then Iacob dyd ſacrifice vpō the mounte, and called his brethren to eate breed & taried all nyghte in the hill. And early in the mornynge Laban roſe vp and kyſſed his childern and his donghters, and bleſſed them and departed and went vnto his place agayne. But Iacob went forth on his iourney. And the angells of god came and met him. And when Iacob ſawe them he ſayde, this is godes hooſt: and called the name of that ſame place, Mahanaim,

the angell of God.

The. xxxij. Chapter.

IAcob ſente meeſſengers before him to Eſau his brother, vnto the lande of Seir & the felde of Edom. And he cōmaunded them ſaynge, ſe that ye ſpeake after this maner to my lorde Eſau, thy ſeruaunte Iacob

ſayth

sayth thus, I haue sogerned and bene a stra unger with Laban vnto this tyme and ha ue gotten oxen, asses and shepe menseruaū tes and wemanseruauntes, and heue sent to shewe it my lorde, that I may fynde grace in thy syghte.

Trobill make vs to call to God wyth prayer.

And the messengers came agayne to Ia- cob sainge, we came vnto thy brother Esau ād he cometh ageynst the and. iiij. hūdred men with him, Than was Iacob greatlye afrayde, and wist not which waye to turne him selfe, and deuyded the people that was with him and the shepe, oxen and ca- mels, in to. ij. compames, ād sayde yf Esau come to the one parte ād smite it, the other maye esscape.

*praier is to cle aue vnto the pro- mises of god wyth a stronge fayth & to beseech god with a seruent desyre that he will ful fyll the for his

* And Iacob sayde, O God of my father Abraham, and God of my father Isaac Lor de which saydest vnto me, returne vnto thy cuntre and to thy kynrede, and I wyll deall wel with the. I am not worthy of the leaste of all the mercyes and treuth which thou hast shewed vnto thy seruaunte. For with my staf came I ouer this Iordane, and now haue I goten. ij. droues. Delyuer me from the handes, of my brother Esau, for I feare him: lest he will come and smyte the mother with the childern. Thou saydest, that thou woldest surely do me good, and woldest make my seed as the sonde of the

 see mercye

ād truth onlye. As Iacob here doth

ſee which can not be nōbred for multitude.

And he taried there that ſame nyghte ād toke of that which came to hande, a prealēt vnto Eſau his brother. ij. hundred ſſhe gootes ād. xx he gootes, ij. hundred ſhepe and. xx. rammes, thyrtye mylch camels wyth their coltes. xl. kyne and. x. bulles. xx. ſhe aſſes and. x. foles and delyuered them vnto his ſeruauntes, euery drooue by thē ſelues and ſayde vnto them, goo forth before me and put a ſpace betwixte euery drooue, ād he cōmaundet the formeſt ſaynge.

When Eſau my brother meteth the and axeth the ſaynge, whoſe ſeruaunte art thou ād whither gooſt thou, ād whoſe ar theſe that goo before the, thou ſſhalt ſay, they be thy ſeruaunte Iacobs, and are a preſent ſent vnto my Lorde Eſau, ād beholde, he him ſelfe cometh after vs. And ſo cōmaunded he the ſecōde, ād euē ſo the thirde, and lykewyſe all that folowed the droues ſaynge, of this maner ſe that ye ſpeake vnto Eſau when ye mete him, ād ſaye more ouer. Beholde thy ſeruaunte Iacob cometh after vs, for he ſayde. I will peaſe his wrath with the preſent that goth before me, and afterward I will ſe him my ſelfe, ſo peraduenture he will receaue me to grace.

So went the preſent before hi and he taried all that nyghte in the tēte, ād roſe vp

the

the ſame nyghte ād toke his .ij. wyues and his .ij. maydens, ād his .xi. ſonnes, ād wēt ouer the foorde of Iabot. And he toke thē and ſent them ouer the ryuer, ād ſent ouer that he had, ād taried behide hi ſelfe alone

And ther wraſteld a man with him vnto the breakynge of the daye. And whē he ſawe that he coude not preuayle agaynſt him, he ſmote him vnder the thye, ād the ſenowe of Iacobs thy ſſrāke as he wraſteld with him. And he ſayde, let me goo, for the daye breaketh. And he ſayde, I will not lett the goo, excepte thou bleſſe me. And he ſayde vnto him, what is thy name? He anſwered, Iacob. And he ſayde, thou ſſhalt be called Iacob nomore, but Iſrael. For thou haſt wraſteld with God and with men ād haſt preuayled.

the wraſtelyng of iacob

ý electe ouercome all ý world wyth. the tentations of it

And Iacob aſked him ſaynge, tell me thi name. And he ſayde, wherfore doſt thou aſke after my name? ād he bleſſed him there. And Iacob called the name of the place Peniel, for I haue ſene God face to face, and yet is my lyfe reſerued. And as he went ouer Peniel, the ſonne roſe vpon him, ād he halted vpon his thye, wherfore the childrē of Iſrahel eate not of the ſenow that ſſrāke vnder the thye, vntō this daie: becauſe that he ſmote Iacob vnder ý thye in the ſenow that ſſrancke. The.xxxiñ. Chap.

IAcob lyfte vp his eyes and ſawe his brother Eſau come, and with him .iiij. hundred men. And he deuyded the childrē vnto Lea and vnto Rahel and vnto the .ij. maydens. And he put the maydens ād their childern formeſt, ād Lea ād hir childrē after, and Rahel and Ioſeph hindermoſt. And he went before them and fell on the grownde .vij. tymes, yer he came vnto hys brother.

Eſau ranne agaynſt him and enbraced hi and fell on his necke and kyſſed him, and they wepte. And he lifte vp his eyes and ſawe the wyues and their childrē, and ſayde, what are theſe which thou there haſt? ād he ſayde, they are the childrē, which god hath geuen thy ſeruaunte. Than came the maydens forth, and dyd their obayſaunce. Lea alſo and hir childern came and dyd their obayſaunce. And laſt of all came Ioſeph ād Rahel and dyd their obayſaunce.

And he ſayde, what meanyſt thou with all the drooues which I mett. And he anſwered, to fynde grace in the ſyghte of my lorde. And Eſau ſayde, I haue ynough mi brother, kepe that thou haſt vnto thy ſilf. Iacob anſwered, oh nay but yf I haue found grace in thy ſyghte, receaue my p̄ſent of my hād, for I haue ſene thy face as tough I had ſene y face of god wherfore receaue

meto

me to grace and take my blessynge that I haue brought the, for God hath genen it me frely, and I haue ynough off all thyn ges. And so he compelled hym to ta- ke it. presente.

And he sayde, let vs take oure yourney ād goo, ād I will goo in thy cōpāy. And he sayde vnto him: mi lorde knoweth that I haue tēdre childrē, ewes ād kine with yō ge, vnder myne hande, which yf mē shulbe ouerdryue but euē one daye, the hole floc ke wolde dye. Let my lorde therfore goo before his seruaūte & I will dryue fayre ād softly, accordige as the catell that goth befo re me and the childern, be able to endure. vntyll I come to my lorde vnto Seir.

And Esau sayde: let me yet leaue some of my folcke with the. And he sayde, what neadeth it? let me fynde grace in the sygh te of my lorde So Esau went his waye a- gayne that same daye vnto Seir. And Ia- cob toke his iourney toward Sucoth, ād bi lyd him an house, ād made boothes for his catell, wherof the name of the place is cal- led Sucoth.

And Iacob went to Salem the cytie of Si chem in the lande of Canaan, after that he was come from Mesopotamia, and pitched before the cyte, ād bought a parcell of gro und where he pytched hys tent, off the chil

dern of Hemor Sichems father, for an hundred lambes. And he made there an alter, and there called vpon the mightie god off Iſrael.

The. xxxiiij. Chapter.

Dina the doughter of Lea which ſhe bare vnto Iacob, wēt out to ſee the doughters of thē lande. And Sichē the ſonne of Hemor the Heuite lorde of the countre, ſawe her, and toke her, and laye with her, and forced her, and his harte laye vnto Dina the doughter of Iacob. And he loued thatdamſell and ſpake kyndly vnto him, and ſpake vnto his father Hemor ſaynge, gett me this mayden vnto mi wyfe.

Dina was defiled bi Sichem

And Iacob hearde that he had defyled Dina hys doughter, but his ſonnes were with the catell in the felde, and therfore he helde his peace, vntyll they were come. Then Hemor the father of Sichem wēt out vnto Iacob, to comen with him. And the ſonnes of Iacob came out of the felde aſſone as thy hearde it, for it greued thē and they were not a litle wrooth becauſe he had wroughtefolie in Iſrael, in that he had lyē with Iacobs doughter, which thige, oughte not to be done.

And Hemor comened with thē ſaynge the ſoule of my ſonne Sichē lōgeth for youre doughter. Geue her him to wyfe, & make mā

ke mā

ge mariages with vs, geue youre doughters vnto vs, and take oure doughters vnto you, and dwell with vs, and the lande shall be at youre pleasure, dwell and do youre busynes, and haue youre possessions therein And Sichem sayde vnto hyr father and hir brethren, let me fynde grace in ioure eyes, and whatsoeuer ye apoynte me that will I geue. Axe frely of me both the dowry & giftes, & I will geue acordige as ye saye vnto me, & geue me the dāsell to wife.

Thē the sonnes of Iacob āswered to Sychē ād Hemor his father deceytefully, because he had defyled Dina their sister And they sayde vnto them, we can not do this thinge, ꝑ we shulde geue oure sister to one ꝑ is vncircūcised, for ꝑ were a shame vnto vs. Only in this will we cōsent vnto you: Yf ye will be as we be, that all ꝑ men childern amōge you be circūcised, thā will we geue oure doughter to you ād take youres to vs, ād will dwell with you ād be one people. But & yf ye will not harken vnto vs to be circūcised, than will we take oure doughter and goo oure wayes.

And their wordes pleased Hemor ād Sichē his sonne, ād the yonge mā deferde not for to do the thinge, because he had a lust to Iacobs doughter, he was also most sett by of all that were in hys fathers house.

Than Hemor and Sichem went vnto the gate of their cyte, and comened with the men of their cyte ſaynge. Theſe men ar peaſeable with vs, and will dwell in the lande, and do their occupation therin. And in the lande is rowme ynough for thē: let vs take their doughters to wyues ād geue thē ours: only herin will thy conſent vnto vs for to dwell with vs ād to be one people: yf all the men childern that are amonge vs be circuncyſed as they are. Their goodes & ther ſubſtance & all their catell are oures, only let vs conſente vnto thē, that they maye dwell with vs.

And vnto Hemor and Sichem his ſonne harkened all that went out at the gate of his cyte. And all the men childern were circumcyſed what ſoeuer went out at the gates of his cyte. And the third daye when it was paynefull to them, two of the ſonnes of Iacob, Simeon and Leui Dinas brethrē, toke ether of them his ſwerde, and went in to the cyte boldly, and ſlewe all that was male, and ſlewe alſo Hemor and Sichē his ſonne with the edge of the ſwerde, and toke Dina their ſiſter out of Sichems houſe, and went their waye.

Than came the ſonnes of Iacob vpō the deede, and ſpoyled the cyte, becauſe they had defyled their ſiſter: and toke their ſhepe, oxen

ge, oxen, asses, and what so euer was in the cyte & also in the feldes. And all their goodes, all their childern & their wyues toke they captyue, and made havock of all that was in the houses.

And Iacob sayde to Simeon and Leui: ye haue troubled me, and made me stynke vnto the inhabitatours of the lãde, both to the Canaanytes and also vnto the Pherezites. And I am fewe in nombre. Wherfore they shall gather them selues together agaynst me and sley me, and so shall I and my house be dystroyed. And they answered: shuld thy deall with oure sister as with an whoore?

The.xxxv.Chapter.

AND God sayd vnto Iacob, arise ād get the vp to Bethell, and dwell there: and make there an aulter vnto God that apeared vnto the, whē thou fledest from Esau thy brother. Than sayd Iacob vnto his housholde, ād to all that were with him, put a waye the straunge godes that are amonge you and make youre selues cleane, and chaunge youre garmentes, and let vs arise and goo vp to Bethell that I maye make an aulter there, vnto God which hearde me in the daye of my tribulation, and was with me in the waye which I went.

And

And they gaue vnto Iacob all the ſtraūge goddes which were vnder their hādes, and all their earynges which were in their eares, and Iacob hyd them vnder an ooke at Sichem. And they departed, And the feare of God fell vpon the cyties that were rounde about them, that they durſt not followe after the ſonnes of Iacob. So came Iacob to Lus in the lande of Canaan, otherwiſe called Bethell, with all the people that was with him. And he buylded there an aulter, and called the place Elbethell: becauſe that God appered vnto him there, when he fled from his brother.

Bethell

Than dyed Debora Rebeccas norſe, & was buryed benethe Bethell vnder an ooke. And the name of it was called the ooke of lamentation.

the ooke of lamentacyon.

And God appeared vnto Iacob agayne after he came out of Meſopotamia, and bleſſed him and ſayde vnto him: thy name is Iacob. Not withſtondinge thou ſhalt be nomore called Iacob, but Iſrael ſhalbe thy name. And ſo was his name called Iſrael.

Iſrael.

And God ſayde vnto him: I am God allmightie, growe and multiplye: for people and a multitude of people ſhall ſprynge of the, yee & kynges ſhall come oute of they loynes. And the lande which I gaue

promiſe to iſrael

Abra-

Abraham and Isaac, will I geue vnto the, and vnto thi seed after the will I geue it also. And God departed from him in the place where he talked with hi. And Iacob set vp a marke in the place where he talked with him: euen a pillour of stone, & powred drynke offringe theron & powred also oyle theron, & called the name of the place where God spake with him, Bethell.

And they departed from Bethell, and when he was but a feld brede frō Ephrath, Rahel began to trauell. And in trauelynge she was in perell. And as she was in paynes of hir laboure, the mydwyfe sayde vnto her: feare not, for thou shalt haue this sonne also. Then as hir soule was a departinge, that she must dye: she called his name Ben Oni. But his father called him Benlamin. And thus dyed Rahel and was buryed in the waye to Ephrath which now is called Bethlehem. And Iacob sett vp a piller apō hir graue, which is called Rahels graue piller vnto this daye. And Israel went thence and pitched vp his tent beyonde the toure of Eder.

Beniamin.

the dethe of Rahel

And it chaunced as Israel dwelt in that lande, that Ruben went and laye with Bilha his fathers cōcubyne, and it came to Israels eare. The sonnes of Iacob were .xij. in nombre. The sonnes of Lea: Ruben

the synne of ruben.

Iacob

Iacobs eldeſt ſonne, and Simeon, Leui, Iu da, Iſachar, and Zabulō. The ſonnes of Ra hel: Ioſeph and Benlamin. The ſonnes of Bilha Rahels mayde: Dan and Nepthali. The ſonnes of Zilpha Leas mayde Gad & Aſer. Thes are the ſonnes of Iacob which were borne him in Meſopotamia.

Then Iacob went vnto Iſaac his father to Mamre the cyte of Arbe otherwiſe called Hebron: where Abraſſam and Iſaac ſo georned as ſtraūgers. And the dayes of Iſaac were an huudred and. lxxx. yeres: and than fell he ſeke & dyed, and was put vnto his people: beynge olde and full of dayes. And his ſonnes Eſau & Iacob buried him.

The deith of Iſaac

The. xxxvi. Chapter.

THeſe are the generations of Eſau which is called Edom. Eſau toke his wyues of the doughters of Canaan. Ada the doughter of Elon an Aethite, and Aha libama the doughter of Ana, which Ana was the ſonne of Zibeon an heuyte, and Baſmath Iſmaels doughter and ſiſter of Ne baioth. And Ada bare vnto Eſau Eliphas: and Baſmath bare Reguel: And Ahaliba ma bare Ieus, Iaelam and korah. Theſe are the ſonnes of Eſau which were borne him in the lande of Canaan.

And Eſau toke his wyues, his ſones ād doughters ād all the ſoules of his houſe: his goo-

goodes and all his catell and all his substā ce which he had gott in the lande of Cana an, and went in to a countre awaye frō his brother Iacob: for their ryches was so moch that they coude not dwell together, ād that the lande wherin they were straungers, cou de not receaue them: because of their catell. Thus dwelt Esau in the moūte Seir, which Esau is called Edom.

These are the generations of Esau father of the Edomytes in the mounte Seir, and these are the names of Esaus sonnes: Eliphas the sonne of Ada the wyfe of Esau, ād Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetham and ke nas. And Thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas, Amaleck: and these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma and Misa: the se were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama Esaus wyfe the doughter of Ana sonne of zebeon, which she bare vnto Esau: Ieus, Iealam and kōrah. Edom. amalek

These were dukes of the sonnes of Esau. The childern of Eliphas the first sonne of Esau were these: duke Theman, duke Omar, duke zepho, duke kenas, duke korah

duke

duke Gaetham & duke Amaleck, theſe are the dukes that came of Eliphas in the lande of Edom, and theſe were the ſonnes of Ada

V These were the childern of Reguel Eſaus ſonne: duke Nahath, duke Serah, duke Samma, duke Miſa. These are the dukes that came of Reguel in the lande of Edom, and theſe were the ſonnes of Baſmath Eſaus wyfe.

Theſe were the childern of Ahalibama Eſaus wyfe: duke Ieus, duke Iaelam, duke korah; theſe dukes came of Ahalibama ỳ doughter of Ana Eſaus wyfe. These are the childern of Eſau, and theſe are the dukes of them: which Eſau is called Edom.

Seir. These are the childern of Seir the Horite, the inhabitoure of the lãde: Lothan, Sobal, zibeon, Ana, Diſon, Eſer and Diſan. These are the dukes of Horites the childern of Seir in the lãde of Edom. And the childern of Seir in the lande of Edom. And the childern of Lothan were: Hori & Hemam. And Lothans ſiſter was called Thimna.

The childern of Sobal were theſe: Aluan, Manahath, Ebal, Sepho & Onã. These were the childern of zibeõ. Aia & ana, this was ỹ that Ana that founde the mules in the wildernes, as he fed his father zibeons aſſes. The childern of Ana were theſe. Diſon and Ahalibama the doughter of Ana.

These are the childern of Dison. Hemdan Elban, Iethran and Cheram. The childern of Ezer were these, Bilhan, Seauan and Akan. The childern of Disan were: Vs and Aran.

These are the dukes that came of Hori: duke Lothan, duke Sobal, duke zibeō, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hory in their dukedoms in the land of Seir.

These are the kynges that reigned in the lande of Edō before ther reigned any kynge amonge the childern of Israel. Bela the sonne of Beor reigned in Edomea, and the name of his cyte was Dinhaba. And when Bela dyed, Iobab the sonne of Serah out of Bezara, reigned in his steade. When Iobab was dead, Husam of the lande of Themany reigned in his steade. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Madianytes in the feld of the Moabytes, reigned in his steade, and the name of his cyte was Auith. When Hadad was dead, Samla of Masteka reigned in his steade. When Samla was dead, Saul of the ryuer Rehoboth reigned in his steade. When Saul was dead, Baal hanan the sonne of Achbor reigned in his steade. And after the deth of Baal hanan the sonne of Achbor, Hedad reigned in his steade, and

Edom.

the

the name of his cyte was Pagu. And hys wifes name Mehetabeel the doughter of Mezaab.

Theſe are the names of the duckes that came of Eſau, in their kynreddes, places and names, Duke Thimma, duke alua, duke Ietheth, duke Ahalibama, duke Ela, duke Pinon, duke kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iam. Theſe be the dukes of Edomea in their habitatiõs in the lande of their poſſeſſions. This Eſau is the father of the Edomytes.

The. xxxvij. Chapter.

AND Iacob dwelt in the lande where in his father was a ſtraunger, that is to ſaye in the lande of Canaan. And theſe are the generations of Iacob, when Ioſeph was. xvij. yere olde, he kepte ſhepe with his brethren, and the lad was with the ſonnes of Bilha and of Zilpha his fathers wyues, And he brought vnto their father an euyll ſaynge that was of them. And Iſrael loued Ioſeph more than all his childern, becauſe he begat hi in his olde age, and he made him a coote of many coloures.

When his brothren ſaue that their father loued him more thã all hys brethren, they hated hym and coude not ſpeke one kinde worde vnto him. Moreouer Ioſeph dreamed a

med a dreame and tolde it hys brethern, wherfore thy hated him yet the more, ād he ſayde vnto thē, heare I praye yow thys dreame which I haue dreamed, Beholde we were makynge ſſheues in the felde', and loo, my ſſhefe aroſe and ſtode vpright, ād youres ſtode rounde aboute and made obeyſaunce to my ſſhefe. Than ſayde his brethren vnto hi, what ſſhalt thou be oure kinge or ſſhalt thou reigne ouer vs? And they hated him yet the more, becauſe of his dreame, and of his wordes. Ioſeph dreamyd.

And he dreamed yet another dreame ād told it his brethren ſaynge: beholde, I haue had one dreame moare: me thought the ſonne and the moone and .xi. ſtarres made obayſaunce to me. And when he had told it vnto his father and his brethern, hys father rebucked hi and ſayde vnto hi what meaneth this dreame which thou haſt dreamed, ſſhall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethren hated him, but his father noted the ſaynge.

His brethern went to kepe their fathers ſſhepe in Sichem, and Iſrael ſayde vnto Ioſeph, donet thy brethren kepe in Sichē; come that I maye ſend the to them. And he āſwered here am I. And he ſayde vnto him goo and ſee whether it be well with thi bre

ehren and the ſhepe, and brynge me worde agayne, and ſent him out of the vale of Hebron, for to go to Sichem.

And a certayne man founde him wandrynge out of his waye in the felde, and axed him what he ſoughte. And he anſwered I ſeke my brethren, tell me I praye the were they kepe ſhepe. And the mā ſayde, they are departed hence, for I hearde them ſaye, let vs goo vnto Dothā Thus went Ioſeph after his brethren, and founde thē in Dothā

And when they ſawe him a farre, of before he came at them, they toke councell agaynſt him, for to ſley him and ſayde one to another, Beholde this dreamer cometh, come now and let vs ſley him ād caſt him in to ſome pytt, and let vs ſaye that ſome cruell beaſt hath deuoured him, ād let vs ſee what his dreames will come to

When Ruben hearde that he went aboute to ryd him out of their handes and ſayde let vs not kyll him. And Rubē ſaide moreouer vnto them, ſhed not his bloude, but caſt him in to this pytt that is in the wilderneſs, and laye no hādes vpon hī for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

where be now ſuch rubens.

And aſſone as Ioſeph was come vnto his brethren, they ſtrypte hym out of his gaye coote that was vpon hym and they toke

hym

him and caſt him in to a pytt. But the pyt was emptie and had no water therin. And they ſatt them doune to eate brede. And as they lyft vp their eyes and loked aboute ther came a companye of Iſmaelytes from Gilead, and their camels laden with ſpiceri baulme, and myrre, and were goynge doune in to Egipte.

the wōder prouiſiō of god for his elecꝛte.

Thā ſayde Iudꝛ vnto his brethren, what a vayleth it that we ſley oure brother, and kepe his bloude ſecreet? come on, let vs ſell him to the Iſmaelites, and let not oure handes be defyled vpon hi for he is oure brother and oure fleſh. And his brethren were content. Than as thꝛ Madianites marchaūt men paſſed by, they drewe Ioſeph out off the pytt and ſold him vnto the Iſmaelytes for. xx. peces of ſyluer, And they brought him into Egypte.

Madianytes

And when Ruben came agayne vnto the pytt and founde not Ioſeph there, he rēt his cloothes and went agayne vnto his brethrē ſainge, the lad is not yōder, ād whither ſhall I goo? and thei toke Ioſephs coote ād killed a goote, & dipped the coote in the bloud and thei ſēt yꝰ gay coote ād cauſed it to be brought ūto their father ād ſayd This haue we founde, ſe whether it be thy ſonnes coote or no. And he knewe it ſaynge it is my ſonnes coote a cruell beaſt hath,

deuoured him, and Ioſeph is rent in peces And Iacob rent his cloethes, and put ſake clothe aboute his loynes, and ſorowed for his ſonne a longe ſeaſon.

Than came all his ſonnes and all his doughters to comforte him. And he wold not be comforted, but ſayde, I will go doune in to the graue vnto my ſonne, mornynge And thus his father wepte for him. And the Madianytes ſolde him in Egipte vnto Putiphar a lorde of Pharaos, and hys cheſe marſhall.

The.xxxviij. Chapter.

Iudas.

AND it fortuned at that tyme that Iudas went from his brethren, & gatt him to a man called Hyra of Odollam, and there he ſawe the doughter of a man called Sua a Canaanite And he toke her and went in vnto her, and ſhe conceaued and bare a ſonne and called his name Er. And ſhe conceaued agayneād bare a ſonne and called him Onan, and ſhe conceaued the thyrde tyme and bare a ſonne, whom ſhe called Sela, ād he was at Cheſyb when ſhe bare him.

Thamar. And Iudas gaue Er his eldeſt ſonne a wife whoſe name was Thamar. But this Er Iudas eldeſt ſonne was wicked in the ſyghte of the lorde, wherfore the lorde ſlewe him. Than ſayde Iudas vnto Onan goo in to thy

to thy brothers wyfe and Marie her, & ſtyr re vp ſeed vnto thy brother. And whē Onā perceaued that the ſeed ſhulde not be hys therfore when he went in to his brothers wi fe, he ſpylled it on the grounde, becauſe he wold not geue ſeed vnto his brother, and the thinge wich he dyd, diſpleaſed the lor de, wherfore he ſlew him alſo. Than ſayde Iudas to Thamar his doughter in lawe, re- mayne a wydow at thi fathers houſe, tyll Sela mi ſonne be growne for he feared leſt he ſhulde haue dyed alſo, as hys brethren dyd. Thus went Thamar and dwelt in hyr fathers houſe.

the wyc kidneſſe of Onā

And in proceſſe of tyme, the doughter of Sua Iudas wyfe dyed, Than Iudas when he had left mornynge, went vnto his ſhepe ſherers to Thimnath with his frende Hyra of Odollam. And one told Thamor ſayn- ge: beholde, thi father in lawe goth vp to Thimnath, to ſhere his ſhepe. And ſhe put hyr wydows garmentes of from her and co uered her with a clooke, and diſgyſſed her ſelf: and ſat her downe at the entrynge of Enaim which is by the hye wayes ſyde to Thymnath, for becauſe ſhe ſawe that Sela was growne, and ſhe was not geuen vnto him to wyfe.

when Iuda ſaue her, he tought it had be- me an hoore, becauſe ſhe had couered hyr fa

ge. And he turned to her, vnto the way, ād sayde, come I praye the, let me lye with the, for he knewe not that it was his doughter in lawe. And she sayde what wilt thou gyue me, for to lye with me? Thā saide he I will sende the a kydd frō the flocke. She ā swered, Thā geue me a pledge tyll thou sende it. Thā saide he what pledge shall I geue the? ād she saide, thi sygnett, thi necke lace, ād thy staffe that is in thi hāde. And he gaue it her ād lay bi her, ād she was with child by him And she gatt her vp ād wēt ād put her mantell frō her, and put on hir wydowes raiment agayne,

And Iudas sent the kydd by his neibure of Odollam, for to fetch out his pledge againe from the wifes hande. But he founde her not. Than asked he the men of the same place saynge, where is the whoore that satt at Enaim in the waye? And they saide, there was no whoore here. And he came to Iuda agayne saynge, I can not fynde her, and also the men of the place sayde, that there was no whoore there. And Iuda sayde, lett her take it to her, lest we be shamed, for I sente the kydd and thou coudest not fynde her.

And it came to passe that after. iij. monethes, one tolde Iuda saynge, Thamar thy doughter in lawe hath plaied the whoore

and

and with plainge the whore is become great with childe. And Iuda bade, bringe her forth ād let her be brēne. And whē they brought her forth she sent to her father in law sainge bi the mā vnto whome these thinges pertayne, am I with child. And sayde also, loke whose are this seall necklace, ād staffe. And Iuda knewe thē saynge, she is more rightwes, than I because I gaue her not to Sela my sonne. But he laye w^t her nomore

the iuge ment of Iudas.

When tyme was come that she shulde be delyuered, beholde there was .ij. twynnes in hir wombe. And as she traueled, the one put out his hāde and the mydwife tokē ād bownde a reed threde aboute it saynge. this will come out first. But he plucked his hande backe agayne and his brother came out, And she sayde, wherfore hast thou made a rent vppon thē? and called him Pharez And after ward came out his brother that had the reade threde about his hande. which was, called Zarah.

The.xxxix.Chapter.

IOseph was brought vnto Egipte, and Putiphar a lorde of pharaos, and his chefe marshall an Egiptian, bough him of the Ismaelites which brought him thither And the Lorde was wyth Ioseph, and he was a luckie felowe and continued in the hose of hys master the Egyptian. And

Ioseph was luckie.

the houſe of hys maſter the Egipti&. And his maſter ſawe that the Lorde was wyth him and that the lorde made all that he did proſper in his hande, wherfore he founde grace in his maſters ſyghte, and ſerueth him And his maſter made hi ruelar of his houſe, and put all that he had in his hande, and aſſone as he had made hym rular ouer hys houſe, and ouer all that he had, the Lorde bleſſed this Egyptians houſe for Ioſephs ſake, and the bleſſinge of the lorde was vpon all that he had both in the houſe and alſo in the feldes. And therfore he left all that he had in Ioſephs hande, and loked vpon no thinge that was with him, ſaue only on the bread which he ate. And Ioſeph was a goodly perſone, and a well fauored.

And it fortuned after this, that hys maſters wife caſt hir eyes vpon Ioſeph ād ſayde come lye with me. But he denyed and ſayde to her: Beholde, my maſter woteth not what he hath in the houſe with me, but hath committed all that he hath, to my hande. He him ſelfe is not greatter in the houſe than I, and ꝑ hath kepte nothinge frō me, but only the, becauſe thou art his wife How than can I do this great wykydnes, for to ſynne agaynſt God? And after thys maner ſpake ſſe to Ioſeph daye by daye, but he arkened not vnto her, to ſlepe nere her

the goodneſſe of Ioſeph.

here r to bein her company.

And it fortuned aboute the ſame ſeaſon that Ioſeph entred in to the houſe, to do his buſynes, ād ther was none of the houſhold by, in the houſe. And ſhe caught him by the garment ſaynge, come ſhepe with me, and And he left his garment in hir hande and fled and gott him out. when ſſe ſawe that he had left his garment in hir hande, & was fled out, ſhe called vnto the men of the houſe, ād tolde thē ſaynge, Se he hath brought in an Hebrewe vnto vs, to do vs ſſame for he came in to me, for to haue ſlept with me But I cryed with a lowde voyce, ād when he hearde, that I lyfte vp my voyce ād cryed, he left his garment with me and fled awaye and gott him out.

And ſhe layed vp his garmēt by her, vntill hyr lorde came home. And ſſe told hī acordinge to theſe wordes ſaynge. This Hebruiſſe ſeruaūte which thou haſt brought vnto vs, came in to me to do me ſſame But aſſone as I lyft vp my voyce ād cried he left his garment with me and fled out. when his maſter hearde the woordes of his wife which ſhe tolde him ſaynge, after this maner dyd thy ſeruaunte to me he waxed wrooth. the accuſation of Ioſeph.

And he toke Ioſeph and put him in pryſon, euen in the place where the kynges priſo

priſoners laye bounde. And there continued he in preſon. But the lorde was with Ioſeph and ſhewed him mercye, and got him fauourre in the ſight of the keper of the preſon which committed to Ioſephs hande al the preſoners that were in the preſon houſſe And whatſoeuer was done there. that dyd he. And the keper of the preſon loked vnto nothinge that was vnder his hande, becauſe the lorde was with him, and becauſe that whatſoeuer he dyd, the lorde made it come luckely to paſſe.

The prouiſion of god for his.

The. xl. Chapter.

AND it chaunced after this, that the chefe butlar of the kynge of Egipte and his chefe baker had offẽded there lorde the kynge of Egypte. And Pharao was angrye with them and put them inwarde in hischefe marſhals houſe: euen in the preſõ where Ioſeph was bounde. And the chefe marſhall gaue Ioſeph a charge with them, and he ſerued them. And they continued a ſeaſon inwarde.

And they dreamed ether of them in one night: both the butlar and the baker of the kynge of Egipte which were bounde in ỳ preſon houſe, ether of them his dreame, ãd eche mannes dreame of a ſondrie interpretation. When Ioſeph came in vnto them in the morninge, and loked apon them: beholde

holde, thei were ſadde. And he aſked them ſaynge, wherfore loke ye ſo ſadly to daye Thei anſwered him, we haue dreamed a dreame, and haue no man to declare it. And Ioſeph ſayde vnto them. Interpretinge belongeth to god: but tel it me yet.

And the chefe butlar tolde his dreame to Ioſeph and ſayde vnto him. In my dreame me thought ther ſtode a vyne before me, and in the vyne were iij. braunches, ād it was as though it budded, and her bloſſoms ſhotforth: and the grapes therof waxed rype. And I had Pharaos cuppe in my hande, and toke of the grapes and wronge them into Pharaos cuppe, and delyuered Pharaos cuppe into his hande.

the interpretation of ỹ butlars dreme

And Ioſeph ſayde vnto him, this is the interpretation of it. The iij. braunches are thre dayes: for within thre dayes ſhall Pharao lyft vp thyne heade, and reſtore the vnto thyne office agayne, and thou ſhalt delyuer Pharaos cuppe into his hande, after the old maner, euen as thou dideſt when thou waſt his butlar But thinke on me with the when thou art in a good caſe, & ſhewe mercy vnto me: and make mencion of me to Pharao, and helpe to bringe me out of this houſe: for I was ſtolle out of the lāde of the Hebrues, ād here alſo haue I done nothige at all wherfore they ſhulde haue put me in

to

to this dongeon.

When the chefe baker ſawe that he had well interpretate it, he ſayde vnto Ioſeph: me thought alſo in my dreame, that I had iij. wyker baſkettes on my heade, and in vppermoſt baſket, of all maner bakemeates for Pharao. And the byrdes ate thē out of the baſket apon my head.

of the baker.

Ioſeph anſwered and ſayde: this is the interpretation therof. The. iij. baſkettes are iij. dayes: for this daye. iij. dayes ſhal Pharao take thy heade from the, and ſhall hange the on a tree, and the byrdes ſhall eate thy fleſh from of the.

And it came to paſſe the thyrde daye which was Pharaos byrth daye, that he made a feaſt vnto all his ſeruaūtes. And he lyfted vp the head of the chefe buttelar and of the chefe baker amonge his ſeruauntes: reſtored the chefe buttelar vnto his buttlarſhipe againe, that he reched the cuppe into Pharaos hande, and hanged the chefe baker: euen as Ioſeph had interpretated vnto them. Not withſtondinge the chefe buttelar remembred not Ioſeph, but forgat hym.

The. xli. Chapter.

AND it fortuned at two yeres end, that Pharao dreameded, and thought that he ſtode by a lakes ſyde, and

that

that there came out of the lake. vij. goodly kyne and fattfleshed, and fedd in a medowe. And him though that. vij. other kyne came vp after them out of the lake euelfauored and leane fleshed, and stode by the other vpō the brynke of the lake. And the euill fauored and lene fleshed kyne ate vp the. vij. wel fauored and fatt kyne: and ther with Pharao awoke.

the dreame of pharao

And he slept agayne and dreamed the second tyme, that. vij. eares of corne grewe apon one stalke, rancke and goodly: and that. vij. thynne eares blasted with the wide, sprange vp after them: and that the. vij. thynne eares deuowred the. vij. rācke and full eares. And than Pharao awaked: and se, here is his dreame. Whē the mornynge came, his sprete was troubled. And he sent and called for all the soythsayers of Egypte and all the wyse mē therof, and told thē his dreame: but ther was none of them that coude interpretate it vnto Pharao.

Than spake the chefe buttelar vnto Pharao saynge. I do remembre my fawte this daye. Pharao was angrie with his seruaūtes, and put in warde in the chefe marshals house both me and the chefe baker. And we dreamed both of vs in one nyght, eech mānes dreame of a sondrye interpretatiō.

And ther was with vs a yonge man, an He-

an Hebrue borne, ſeruaunte vnto the chefe marſſhal. And we told him, and he declared oure dreames to vs accordinge to ether of oure dreames. And as he declared thē vnto vs, euē ſo it came to paſſe. I was reſtored to myne office againe, ād he was hāged

Thā Pharao ſent and called Ioſeph. And they made him haſte out of preſon. And he ſhaued him ſelf and chaunged his rayment and went into Pharao. And Pharao ſayde vnto Ioſeph: I haue dreamed a dreame ād no mā cā interprete it, but I haue heard ſaye of the, ẏ as ſoone as thou heareſt a dreame, thou doſt interprete it. And Ioſeph anſwered Pharao ſaynge: God ſhall geue Pharao an anſwere of peace without me.

Pharao ſayd vnto Ioſeph: in my dreame me thought I ſtode by a lakes ſyde, and there came out of the lake. vij. fatt fleſhed and wel fauoured kyne, and fed in the medowe And thē. vij. other kyne came vp after thē poore & very euell fauored & leane fleſhed ſo that I neuer ſawe their lyke in all the lande of egipte in euelfauordnes. And the. vij leane & euell fauored kyne ate vp the firſte ſeuen fat kyne. And whē they had eatē thē vp, a man cowde not perceaue ẏ they had eaten them: for they were ſtill as euell fauored as they were at the beginninge. And I awoke.

And

And I ſawe agayne in my dreame.vij̃. eares ſpringe out of one ſtalk,full and good,and.vij̃.other eares witherd,thinne ād blaſted with wynde,ſpringe vp after thē. And the thinne eares deuowred the.vij̃.good eares. And I haue tolde it vnto the ſothſayers,but no man can tell me what it meaneth.

Then Ioſeph ſayde vnto Pharao:both Pharaos dreames are one. And God doth ſhewe Pharao what he is aboute to do. The.vij̃.good kyne are.vij̃. yeres: and the vij̃.good eares are.vij̃. yere alſo,and is but one dreame. Lykewyſe.the.vij̃.thynne ād euell fauored kyne that came out after thē are.vij̃. yeres:and the.vij̃.emptye and blaſted eares ſhalbe.vij̃. yeres of hunger. This is that which I ſayde vnto Pharao, that God doth ſhewe Pharao what he is aboute to do.

Ioſeph interpreteth Pharaos dreame.

Beholde ther ſſhall come.vij̃. yere of great plenteouſnes through out all the lande of Egypte. And ther ſſhall aryſe after them.vij̃.yeres of hunger. So that all the plenteouſnes ſhalbe forgeten in the lande of Egypte. And the hunger ſſhall conſume the lande: ſo that the plenteouſnes ſhall not be once perceaued in the lande, by reaſon of that hunger that ſhall come after: for it ſhalbe exceadinge greate. And as con

concernynge that the dreame was dubled vnto Pharao the ſecond tyme, it betokeneth that the thynge is certanly prepared of God, and that God will ſhortly brynge it to paſſe.

Now therfore let Pharao prouyde for a man of vnderſtondinge and wyſdome, and ſett him ouer the lāde of Egypte. And let Pharao make officers ouer the lāde, and take vp the fyfte parte of the lande of Egypte in the .vij. plenteous yeres, and let them gather all the foode of theſe good yeres that come, and lay vp corne vnder the power of Pharao: that ther may be foode in the cities, and theare let them kepe it: that ther may be foode in ſtoore in the lande: agaynſt the .vij. yeres of hūger which ſhall come in the lande of Egypte, that the lande periſhe not thorow hunger.

And the ſaynge pleaſed Pharao and all his ſeruaūtes. Than ſayde Pharao vnto his ſeruauntes: where ſhall we fynde ſoch a mā as this is, that hath the ſprete of God in him? wherfore Pharao ſayde vnto Ioſeph: for as moch as God hath ſhewed the all this, ther is no man of vnderſtondyng or of wyſdome lyke vnto the. Thou therfore ſhalt be ouer my houſe, and acordinge to thy worde ſhall all my people obey: only in the kynges ſeate will I be aboue the. And he ſayde

god delyuer his elect to hys honor.

ſayde vnto Ioſeph, beholde, I haue ſett the ouer all the lande of Egypte. And he toke of his rynge from his fyngre, and put it vpon Ioſephs fyngre, and arayed him in rayment off biſſe, and put a golden cheyne aboute his necke and ſett him vpon the beſt charett that he had ſaue one. And they cryed before hi Abrech ād ꝑ Pharao had made hī ruelar ouer all the lande of Egypte.

Abrech ys as moche to ſay as tender father.

And pharao ſayde vnto Ioſeph. I am Pharao, with out thy will, ſſhall no man lifte vp ether his hāde or fote in all the lande of Egypte. And he called Ioſephs name Zaphnath Paenea. And he gaue hī to wife Aſnath ꝑ doughter of Potiphara preaſt off On. Thā wēt Ioſeph abrode in the lāde of Egipte, ād he was, xxx. yere olde whē he ſtode before Pharao kige of Egipte, & than Ioſeph departed from Pharao, ād wēt thorow out all the lande of Egipte.

And in the. vij. plenteous yeres they made ſſheues and gatered vp all the fode of the vij. plenteous yeres which were in the lande of Egipte ād put it in to the cities. And he put the food of the feldes that grewe roūde aboute euery cyte: euen in the ſame, ād Ioſeph layde vp corne in ſtoore, lyke vnto the ſande of the ſee in multitude oute of meſure, vntyll he left nombringe. For it was withe out nombre.

And vnto Ioſeph were borne .ij. ſonnes before the yeres of hunger came, which Aſ nath the doughter of Potiphara preaſt of On, bare vnto him. And he called the name of the firſt ſonne Manaſſe, for god, ſaide he, hath made me forgett all my laboure & all mi fathers huſſholde. The ſeconde called he Ephraim, for god, ſayde he, hath cauſed me to growe in the lande of my trouble.

Manaſſe.

And when the .vij. yeres of plenteouſnes that was in the lande of Egypte were ended, than came the .vij. yeres of derth, acordinge as Ioſeph had ſayde.

Epthai

And the derth was in all landes, but in the lāde of Egipte was ther yet foode. whē now all the lande of Egipte began to hunger, than cryed the people to Pharao for bread. And Pharao ſayde vnto all Egipte goo vnto Ioſeph: and what he ſayth to you that doo. And when the derth was thorowe out all ỳ lande, Ioſeph opened all that was in the cyties and ſolde vnto the Egyptians. And hunger waxed ſore in the land of Egipte. And all countrees came to Egipte to Ioſeph for to bye corne, becauſe the hunger was ſo ſore in all landes.

The .xlij. Chapter.

When Iacob ſawe that ther was corne to be ſolde in Egypte, he ſayde vnto hys ſonnes, why are ye negligēt

Ifgent? beholde, I haue hearde that ther is corne to be solde in Egipte. Gete you thyther and bye vs corne from thence, that we maye lyue and not dye. So went Iosephs ten brethern doune to bye corne in Egypte for Benlamin Iosephs broter wold not Iacob sende with his other bretheren. for he sayde, some myssortune myght happen hym.

all tuf ne to good for the electe.

And the sonnes of Israel came to bye corne amomge other that came, for ther was derth also in the lande of Canaan. And Ioseph was gouerner in the londe, and solde corne to all the people of the londe. And hys brethren came, and fell flatt on the grounde before him. when Ioseph saxe his brethern, he knewe them: but made straunge vnto them, and spake rughly vnto them saynge. whence come ye? And they sayde out off the lande of Canaan, to bye vytayle. Ioseph knewe his brethern, but thei knewe not hym.

rede this stori in thi harte.

And Ioseph remembred his dreames which he dreamed of them, ād sayde vnto thē ye are spyes, ād to se where the lande is weake, is youre cominge. And they sayde vnto him, nay my lorde but to bye vitayle thy seruauntes are come. we are all one mans sōnes ād meane truely, ād thi seruauntes are no spies, ꝙ he saide ūto thē nay verely

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but euen to ſe where the land is weake, is youre comynge. And they ſayde: we thi ſer uauntes are, xij. brethern, the ſonnes of one man in the lande of Canaan. The yongeſt is yet with oure father, and one, no man wo teth where he is.

Ioſeph ſayde vnto them, that is it that I ſayde vnto you, that ye are ſure lye ſpies. Here by ye ſhall be proued. For by the lyfe of Pharao, ye ſhall not goo hence, vntyll youre yōgeſt brother he come hither. Sende therfore one of you, ād lett him fett youre brother, and ye ſhalbe in preaſon in the meane ſeaſon. And thereby ſhall youre wordes be proued, whether ther be any trueth in you: or els by the lyfe of Pharao ye are but ſpies. And he put them in warde thre dayes.

And Ioſeph ſayde vnto them the thryd daye: This doo and lyue, for I feare God: yf ye meane no hurte, let one of youre brethern be bounde in the preaſon, and goo ye and brynge the neceſſarie foode vnto youre houſholdes, and brynge youre yongeſt brother vnto me: that youre wordes maye be beleued, ād that ye dye not. And they did ſo.

Conſcience beginneth in that we ſawe ỹ anguyſh of his ſoule whē he be-

Than they ſayde one to a nother: we haue verely ſynned agaynſt oure brother,

he beſought vs, and wold not heare, him: therfore is this troubyll come apon vs. Ruben anſwered them ſaynge: ſayde I not vnto you, that ye ſhulde not ſynne agaynſt the lad? but ye wolde not heare. And now verely ſee, his bloude is requyred. to awake out of hir dreame in tyme of tribulacion.

They were not aware that Ioſeph vnderſtode them, for he ſpake vnto them by an interpreter. And he turned from them and wepte, and than turned to them agayne and comened with them, and toke out Simeon from amonge them and bownde him before their eyes, and commaunded to fyll their ſackes with corne, and to put euery mans money in his ſacke, and to geue thē vitayle to ſpende by the waye. And ſo it was done to them.

And they laded their aſſes with ẏ corne, and departed thēce. And as one of thē opened his ſacke, for to geue his aſſe prouender in the ynne, he ſpied his money in his ſacks mouth. And he ſayde vnto his brethren: my money is reſtored me agayne, and is euen in my ſackes mouth. Than their hartes fayled thē, and they were aſtoynyed amōge them ſelues, and ſayde: how cometh it that God dealeth thus with vs?

And they came vnto Iacob their father vnto the lande of Canaā, and tolde him all that had happened them ſaynge. The lorde

of the lande ſpake rughly to vs ād toke vs for ſpies to ſerche the countre. And we ſayde vnto him, we meane truely and are no ſpies. we be xij. brethren, ſonnes of oure father, one is awaye, and the iongeſt is now with oure father in ỳ lande of Canaan.

And the lorde of the countre ſayde vnto vs, herby ſhall I knowe yf ye meane truely leaue one of youre baethern here with me and take foode neceſſary for youre houſholdes and gett you awaye, ād bringe youre iōgeſt brother vnto me. And therby ſhall I knowe that ye are no ſpies, but meane truely. So will I deliuer you ioure brother agayne, ād ye ſhall occupie in the lande.

And as they emptied their ſackes, beholde euerymans būdell of money was in hys ſacke, & whē both they ād their father ſawe the bundels of money, thei were afrayde.

And Iacob their father ſaide vnto them Me haue ye robbed of my childern Ioſeph is away, and Simeon is awaye: and ye wil take Benlamin awaye. All theſe thinges fall vpon me. Ruben anſwered his father ſainge. Slee mi two ſonnes, yf I bringe hym not to the agayne. Delyuer him therfore to my honde, and I will bringe him to the agayne. And he ſayde, my ſonne ſhall not go doune with you. For his brother is dead, ād he is left alone. Moreouer ſome miſ

fatherli loue of Iacob.

fortune

myſſortune myght happen vpon him by the waye which ye goo, And ſo ſhuld ye bringe my gray head with ſorowe vnto the graue.

The.xliij.Chapter.

AND the derth waxed ſore in the lande. And whē thei had eate vp that corne which thei brought out of the lāde of Egipte, their father ſayde vnto thē goo agayne ād bye vs a litle food Tꝧ ā ſayde Iuda vnto hī the mā did teſtifie vnto vs ſaynge, loke that ye ſee not mi face excepte youre brother be with you. Therfore yf thou wilt ſende oure brother with vs, we wyll goo and bye the food. But yf thou wilt not ſende hī, we will nott goo, for the mā ſaide vnto vs loke that ye ſee not mi face, excepte youre brother be with you.

And Iſrael ſaide, wherfore delt ye ſo cruelli with me, as to tell the man that ye had yet another brother? And they ſayde. The man aſked vs of oure kynred ſainge is youre father yet a lyue, haue ye not another brother, And we tolde him acordinge to theſe wordes. How cowd we knowe that he wolde byd vs brynge oure brother downe with vs, Than ſayde Iuda vnto Iſrael hys father, Send the lad with me, and we wyll ryſe and goo, that we maye lyue ¶ not die both we, thou ¶ alſo oure childrē

I wilbe ſuertie for him, and of my handes requyre him. yf I brynge him not to the, and ſett him before thine eyes, than let me bere the blame for euer. For except we had made this tarieng: by this we had bene there twyſe and come agayne.

Than their father Iſrael ſayde vnto thē: yf it muſt nedes be ſo now: than do thus, take of the beſt frutes of the lande in youre veſſelles, and brynge the man a preſent: a curtſie bawlme, and a curtſie of hony, ſpyces and myrre, dates and almondes.

the ryth wyſedo yng of Iſraell

And take as moch money more with you. And the money that was brought agayne in youre ſackes, take it agayne with you in youre handes: peraduenture it was ſome ouerſyghte.

Take alſo youre brother with you, ād aryſe and goo agayne to the man. And God almightie geue you mercie in the ſighte of the man, and ſend you youre other brother, and alſo Benlamin. And I will be as a man robbed of his childern.

Thus toke they ẏ preſent & twiſe ſo moch more money with them, and Benlamin: and roſe vp, went downe to Egypte, and preſented them ſelfe to Ioſeph. When Ioſeph ſawe Benlamin with them, he ſayde to the ruelar of his houſe: brynge theſe mē home, and ſley and make redie: for they

ſhall

ſhall dyne with me at none. And the man dyd as Ioſeph bad, and brought them in to Ioſephs houſe.

Whē they were brought to Ioſephs houſe, they were afrayde ād ſayde: be cauſe of ẏ money that came in oure ſackes mouthes at the firſt tyme, are we brought, to pyke a quarell with vs, & to laye ſome thīge to oure charge: to brynge vs in bondage & oure aſſes alſo. Therfore came they to the man that was the ruelar ouer Ioſephs houſe, and comened with him at the doore & ſayde:

Lacke of feythe maketh to diſtruſt all thīg

Sir, we came hither at the firſt tyme to bye foode, and as we came to an Inne and opened oure ſackes: beholde, euery mānes money was in his ſacke with full weghte: But we haue brought it agene with vs, ād other mony haue we brought alſo in oure handes, to bye foode, but we can not tell who put oure money in oure ſackes.

And he ſayde: be of good chere, feare not: youre God and the God of youre fathers hath put you that treaſure in youreſackes, for I had youre money. And he brought Simeon out to them and led them into Ioſephs houſe, and gaue them water to waſhe their fete, and gaue their aſſes prouender? And they made redie their preſent agaynſt Ioſeph came at none, for they heard ſaye that they ſhulde dyne there.

hen

When Ioseph came home, they brought the present into the house to him, which they had in their handes, & fell flat on the grounde before him. And he welcomed them courteously saynge: is your father that olde man which ye tolde me of, in good health? and is he yet alyue? they answered: thy seruaunte our father is in good health, and is yet alyue. And thei bowed thē selues and fel to the grounde.

And he lyfte vp his eyes and behelde his brother Benia min his mothers sonne, & sayde: is this youre yongest brother of whome ye sayde vnto me? And sayde: God be mercyful vnto the my sonne. And Ioseph made hast (for his hert dyd melt apon his brother) and soughte for to wepe, & entred into his chambre, for to wepe there. And he wasshed his face and came out and refrayned himself, & bad set bread on the table.

The egiptiās might not eat with the Hebrues.

And they prepared for him by himself and for them by them selues, and for ẏ egiptians which ate with him by themselues because the Egyptiās maye not eate bread with the Hebrues for that is an abhominacion vnto the Egiptians. And they sat before him: the eldest accordinge vnto his age, and the yongest acordinge vnto his youth. And the men marueled amonge themselues. And they brought rewardes to thē

from

from before him: but Beniamins parte was fyue tymes so moch as any of their. And they ate and they dronke, and were dronke with him.

The.xliiij.Chapter.

AND he commaunded the rueler off his house sainge: fill the mens sackes with food, as moch as they can carie and put euery mans money in his bagge mouth, and put my siluer cuppe in the sackes mouth of the yõgest and his corne money also. And he dyd as Ioseph had sayde. And in the morninge as soone as it was light, the men were let go with their asses.

And when they were out of the cytie and yet not farre awaye, Ioseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them, ād saye vnto them: wherfore haue ye rewarded euell for good? Is that not the cuppe of which my LORDE drinketh, and doth he not prophesie therin? ye haue euell done that ye haue done.

And he ouertoke them and sayd the same wordes to thē. And they answered hi: wherfore saith my lorde soch wordes? god forbydd that thy seruauntes shulde doo so. Beholde, the money which we founde in our sackesmouthes, we brought againe vnto the, out of the lande of Canaan: how thē

shul

ſſhulde we ſteale out of my lordes houſe, e-
ther ſyluer or golde? with who ſoeuer of
thy ſeruauntes it be founde let him dye, ād
let vs alſo be my lordes bondmen, And he
ſayde now therfore acordinge vnto youre
woordes, he with whom it is found, ſſhal-
be my ſeruaunte, but yet ſhalbe harmeleſſe
And attonce euery man toke downe his
ſacke to the grounde, and euery man ope-
ned his ſacke. And he ſerched, and began at
the eldeſt and left at the yongeſt. And the
cuppe was founde in Beniamins ſacke. Thē
they rent their clothes, ād laded euery mā
his aſſe and went agayne vnto the cytie,
And Iuda and his brethrē came to Ioſephs
houſe, for he was yet there, and they fell be
fore him on the grounde. And Ioſeph ſaide
vnto them, what dede is this which ye ha-
ue done? wiſt ye not that ſoch a man as I
can propheſie? Than ſayde Iuda, what ſſhal
we ſaye to my lorde what ſſhall we ſpeake
or what excuſe cā we make? God hath fo
unde out the wekedneſſe of thy ſeruauntes
Beholde, both we and he with whom the
cuppe is founde, are thi ſeruauntes, And he
anſwered, God forbyd that I ſhulde do ſo:
the man with whom the cuppe is founde,
he ſhalbe my ſeruaunte, but goo ye in pea-
ce vnto youre father.
Then Iuda went vnto him and ſayde,
oh my

let thy ſeruaunte ſpeake a worde in mi lordes audience, and be not wrooth with thy ſeruaunte, for thou art euen as Pharao. My lorde axed his ſeruaunte ſaynge, haue ye a father or a brother? And we anſwered my lord, we haue a father that is old, and a yōge lad which he begat in his age, ād the brother off the ſayde lad is dead, and he is all that is left off that mother. And his father loueth him.

Then ſayde my lorde vnto his ſeruauntes, bringe him vnto me, that I maye ſett myne eyes apō him. And we anſwered my lorde, that the lad coude not goo from hys father, for if he ſhulde leaue his father, he were but a deed man. Than ſaydeſt thou vnto thy ſeruauntes: excepte youre yongeſt brother come with you, loke that ye ſe mi face nomoare.

And when we came vnto thi ſeruaūt oure father, whe ſhewed him what mi Lorde had ſaide. And when oure father ſaide vnto vs, goo agayne and bye vs a litle fode we ſaid that we coude not goo. Neuerthe leſſe iff oure youngeſte brother go with vs then will we goo, for we maye not ſee the mannes face, excepte oure yongeſt brother be with vs, Then ſayde thy ſeruaunt oure father vnto vs, Ye knowe that mi wife bare me, ij. ſonnes. And the one went outfrō me and

me: and it is sayd of a suertie that he is torne in peaces of wild beastes, and I saw him not sence. yf ye shall take this also awaye frome me and some misfortune happen apon him then shall ye bringe my gray heed with sorowe vnto the graue.

Now therfore when I come to thy seruaunt my father, yf the lad be not with me seinge that his lyse hangeth by the laddes life, thē as soone as he seeth that ye lad is not come, he will dye. So shall we thy seruaūtes bringe the grayhed of thy seruaunt our father with sorow to the graue. For I thy seruaunt became suertie for the lad to my father & sayde: yf I bringe hi not to the againe, I will beare the blame all my lyse lōge Now therfore let me thy seruaūt bide here for the lad, & be my lordes bōdman: & let the lad goo home with his brethern. For how can I goo to my father, & the lad not with me: lest I shulde see the wretchednes that shall come on my father.

The. xlv. Chapter.

AND Ioseph coude no lēger refraine before all them that stode aboute hi but commaunded that they shuld go all out from him, and that ther shuld be no man with him, while he vttred him self vn to his brethren. And he wepte alowde, so that the Egiptians ād the house of Pharao hearde

Low must vt ter

heardeit. And he sayd vnto his brethern: I am Ioseph: doth my father yet liue? But his brethern coude not answere him, for they were abasshed at his presence.

And Ioseph sayd vnto his brethern: come nere to me, and they came nere. And he saide: I am Ioseph your brother whom ye sold into Egipte. And nowe be not greued therwith, nether let it seme a cruell thinge in youre eies, that ye solde me hither. For God did send me before you to saue life. For this is the seconde yere of derthe in the lande, and fyue moo are behynde in which ther shall nether be earinge nor heruest. They knowe god, knowe all thinges are his workinge & prouidence

Wherfore God sent me before you to make prouision, that ye might continwe in the erthe, and to saue youre lyues by a greate deliuerance. So now it was not ye that sent me hither, but God: and he hath made me father vnto Pharao and LORDE ouer all his house, and ruelar in all the lande of Egipte.

Hast you and go to my father ād tell hī this sayth thy sonne Ioseph: god hath made me lorde ouer all Egipte. Come downe to me and tarie not. And thou shalt dwell in the londe of Gosan and be by me: both thou and thy childerne, and thy childerns

childerne

childern, and thi ſſepe, and beeſtes and all that thou haſt. There will I make prouiſion for the for ther remayne yet. v. yeres of derth, leſt thou and thi houſhold ād all that thou haſt periſh.

Beholde, youre eyes doſe, and the eyes alſo of my brother Ben Iamin, tſſhat I ſpeake to you bi mouth. Therfore tell mi father of all mi honoure which I haue in Egypte and of all that ye haue ſene, and make haſt and bringe mi father hither.

And he fell on his brother Ben Iamyns necke and wepte: and Ben Iamin wepte on his necke Moreouer he kyſſed all his brethern and wepte apon them. And after that his brethern talked with him. And when the tidinges was come vnto Pharaos houſe that Ioſephs brethern were come, it pleaſed Pharao well and all his ſeruauntes.

And Pharao ſpake vnto Ioſeph, ſaie to thy brethren, this doye, lade youre beſtes and gett you hence. And when ye become vnto the londe of Canaan, take youre father and youre houſſholdes and come vnto me, and I will geue you the beſte of the lande off Egipte, and ye ſhall eate the fat of the londe And commaunded alſo, this do ye: take charettes with you out off the lande of Egipte for youre childern and for youre wyues, and bringe youre father and

come

come. Also, regarde not your stuf, for ỳ gō des of all the lōde of Egipte shalbe youres. And the childern of Israel did euē so. And Ioseph gaue them charettes at the cōmaund ment of Pharao, ād gaue thē vitaile also to spende by the waye. And he gaue to eche of thē chaunge of raymēt: but vnto Ben ia min he gaue. iij. hundred peces of silner ād, v chaunge of rayment. And vnto his father he sent after the same maner. x. asses ladē with good out of Egipte, and. x. asses ladē with corne, bred ād meate: to serue his father by the waye. So sent he his brethern awaye, and they departed. And he sayd vnto them: se that ye fall not out by the waye

And they departed from Egipte and came into the lande of Canaan vnto Iacob their father, ād tolde hī sayng. Ioseph is yet a lyue ād is gouerner ouer all the lād of egipte. And Iacobs hert wauered, for he beleued thē not. And they tolde hī all the wordes of Ioseph which he had sayd to them But when he sawe the charettes which Ioseph had sent to carie hī, thē his sprites reuiued. And Israel sayde: I haue ynough, yf Ioseph my sonne be yet alyue: I will goo ād se hī, yer that I dye. Loue must breke out in workis

The.xlvi.Chapter

ISrael toke his iourney with all that he had, ād came to Berseba ād offred offringes to the god of his father Isaac. And

god ſayd vnto Iſrael in a viſion by night, and called vnto him: Iacob Iacob. And he anſwered; here am I. And he ſayd: I am that mighty god of thy father, feare not to go downe into Egipte. For I will make of the there a great people. I will go downe with the into Egipte, and I will alſo bringe the vp agayne, ād Ioſeph ſhall put his hāde apon thyne eyes. And Iacob roſe vp frō Berſeba. And the ſonnes of Iſrael caried Iacob their father ād their childern ād their wyues in the charettes which Pharao had ſent to carie hī. And they toke their catell ād ȳ goodes which they had gottē in the lād of Canaā, ād came into Egipte: both Iacob ād al his ſeed with hī, his ſonnes ād his ſonnes ſonnes with hī: his doughters ād his ſonnes doughters and all his ſeed brought he with hī into Egipte. Theſe are the names of the childern of Iſrael which came into Egipte, both Iacob ād his ſonnes: Rubē Iacobs firſt ſonne. The childern of Rubē: Hanoch, Pallu, Hezron ād Charmi. The childern of Simeon: Iemuel, Iamin, Ohad, Iachin, zohar and Saul the ſonne of a Cananitiſh wemā The childern of Leui: Gerſō, Rahath & Merari. The childern of Iuda: Er, Onan, Sela, Phares & zerai: but Er & Onan died in the lād of Canaan. The childern of Pharez, hezron & Hamul. The childern of Iſachar: Tola

promiſe.

Phu-

Phuua, Iob & Sēnon. The childern of Sebulon: Sered, Elon & Iaheleel. These be the childern of Lea which she bare vnto Iacob in Mesopotamia with his doughters dina. All these soulles of his sonnes & doughters make. xxx &. vi. The childern of Gad: ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The childern of Asser: Iemna, Iesua, Iesui, Brya & Serah their sister. And ỹ childern of Brya were Heber & Malchiel. These are the childern of Silpha whō Labā gaue to Lea his doughter. And these she bare to Iacob in nōbre. xxi. soules.

The childern of Rahel Iacobs wife: Ioseph & Ben iamin. And to Ioseph in the lōde of Egipte were borne: Manasses & Ephraim whch Asnath the doughter of Potiphara preast of On bare vnto hi. The childern of Ben iamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros Mupim, Hupim & Ard. These are the childern of Rahel which were borne vnto Iacob. xiiij. soules all togither

The childern of Dan: Husim. The childern of Nephtali: Iahezeel, Guni, Iezer and Sillē. These are the sonnes of Bilha which Laban gaue vnto Rahel his doughter, & she bare these to Iacob, all togeather. vij. soules. All the soules ỹ came with Iacob into Egipte which came out of his loyns (beside his sonnes wifes) were all togither. lx. &. vi. so

ulles. And the ſonnes of Ioſeph, which were borne him in egipte were .ij. ſoules: So that all ye ſoules of the houſe of Iacob which came into egipte are .lxx. And he ſent Iuda before hī to Ioſeph ye the waye might be ſhewed hī to Goſan, & they came into the lande of Goſan. And Ioſeph made redy his charet & wāt againſt Iſrael his father to Goſan & preſented hī ſelf to hī, & fell on his necke & wept vpō his necke a good while. And Iſrael ſayd to Ioſeph: Now I am cōtēt to dye in aſmoche I haue ſene ye, that thou art yet alyue. And Ioſeph ſayd to his brethrē and to his fathers houſe: I will go ād ſhewe Pharao & tell hī: ye my brethrē & my fathers houſe which were in ye lande of Canaā are come to me, & how they are ſhepardes (for they were mē of catell) & they haue brought their ſhepe & their oxen & all ye they haue with thē. If Pharao call you & axe you what your occupation is, saye: thy ſeruaūtes haue bene occupied aboute catell, frō our childhode to this tyme: both we & oure fathers, ye maye dwell in the lande of Goſan. For an abhominaciō to the Egiptians are all that feade ſhepe.

ſhepardys.

The .xlvj. Chapter.

ANd Ioſeph wēt ād tolde Pharao ād ſayde: my father ād my brethern, their ſhepe ād their beaſtes ād all that they haue, are come out of the lande of Canaan

an ꝯ are in the lande of Goſan. And Ioſeph
toke a parte of his brethern: euen fiue of thē
and preſented them vnto Pharao. And Ph
arao ſayd vnto his brethern: what is youre
occupation? And they ſayd to Pharao: fea
ders of ſhepe are thy ſeruauntes, both we ꝯ
alſo our fathers. They ſayd moreouer vn-
to Pharao: for to ſogeorne in the lande are
we come, for thy ſeruauntes haue no paſtu-
r: for their ſhepe: ſo ſore is the famelhmēt in
the lande of Canaan. Now therfore let thy
ſeruauntes dwell in the lāde of Goſan. And
Pharao ſayd to Ioſeph; thy father ꝯ thy br
ethern are come to the, The lōde of Egipte
is open before the: In the beſt place off the
lande make both thy father ꝯ thy brothrē
dwell: and euen in the londe of Goſan let
them dwell. Moreouer yf thou knowe any
mē of actiuite amōge thē, make thē ruelars
ouer my catell. And Ioſeph brought in Ia-
cob his father ꝯ ſet hī before Pharao, And
Iacob bleſſed Pharao. And Pharao axed
Iacob, how old art thou? ꝯ Iacob ſayde to
Pharao: ꝟ dayes of my pilgremage are an pilgre-
hundred ꝯ. xxx. yeres. Fewe ꝯ euell haue the mage
dayes of my life bene, ꝯ haue not attayned
to ꝟ yeres of ꝟ lyfe of my fathers in the da-
yes of their pilgremages. And Iacob blef-
ſed Pharao ꝯ went out from hī. And Ioſe-
ph prepared dwellinges for his father and

brought together all the money that was
vnde in that lãde of Egipte ād of Canaā,
for the corne which they bought: and he
layde vp the money in Pharaos houſſe.

Whē money fayled in the lãde of Egipte
& of Canaā, all the Egiptiās came to Ioſeph
& ſayd: geue vs ſuſtenaūce: wherfore ſuffereſt
thou vs to dye before the, for oure money
is ſpent. Thē ſayd Ioſeph: bringe your cat-
tell & I will geue you for your cattell, if ye be wi-
thout money. And they brought their ca-
tell to Ioſeph, And he gaue them bread for
horſes & ſhepe, & oxē & aſſes; ſo he fed thē wi-
thbread for all their cattell ſ yere. Whē ſ
yere was ended, they came to hī ſ nexte ye
re & ſayde to hī; we will not hyde it frō my
lorde, how ſ we haue nether money nor ca-
tell for my lorde: ther is no moare left for
my lorde, but oure bodyes & our lãdes.
Wherfore laieſt thou vs dye before thine ey
en, & the

in the coſtre of Goſan. And they had their poſſeſſiõs therin, & they grewe & multiplyed exceadigly. Moreouer Iacob lyued in the lãde of egipte. xvij. yeres, ſo that the hole age of Iacob was an hũdred & .xlvij. yere. Whẽ the tyme drewe nye, ỹ Iſrael muſt dye: he ſent for his ſonne Ioſeph & ſayde to hi: If I haue foũde grace in thy ſight, put thi hãde vnder my thye & deale mercifully & truly with me, that thou burie me not in egipte: but let me lye by my fathers, & carie me out of Egipte, & burie me in their buriall. And he anſwered: I will do as thou haſte ſayd. And he ſayde: ſwere to me, & he ſware to hi. And than Iſrael bowed hi to the beddes head. The. xlvij.

AFter theſe deades, tidinges was brought to Ioſeph, that his father was ſeke And he toke with hi his. ij. ſõnes, Manaſſes & Ephrai. Thẽ was it ſayd to Iacob: beholde: thy ſõne Ioſeph cõmeth to ỹ. And Iſrael toke his ſtrẽgth to hi, & ſat vpon the bed, & ſayd to Ioſeph: god almightie appeared to me at lus in the lãde of Canaã, & bleſſed me, & ſayd to me: beholde, I will make the growe & will multiplie the, & wyll make a great nõbre of people of the, & will geue this lãde to the & to thy ſeed after the, vnto an euerlaſtige poſſeſſiõ. Now therfore thy. ij. ſonnes Manaſſes & Ephrai which

were

were borne to the before I came to the, in to Egipte, ſhalbe myne: euē as Rubē & Simeō ſhall they be to me. And the childern which thou geteſt after thē, ſhalbe thyne awne: but ſhalbe called with the names of their brethern in their enheritaūces. And after I came frō Meſopotamia, Rahel dyed apō my hāde in the lāde of Canaan, by the waye: whē I had but a feldes brede to goo vnto Ephrat. And I buryed her there in ỹ waye to Ephrat which is now called Bethlehē. And Iſrael behelde Ioſephs ſonnes ād ſayd: what are theſe? And Ioſeph ſayde to his father: they are my ſonnes, which god hath geuē me here. And he ſaid: bringe thē to me, & let me bleſſe thē. And the eyes of Iſrael were dimme for age, ſo ỹ he coude not ſee. And he brought thē to hī, & he kiſſed them & emēraced thē. And Iſrael ſayd to Ioſeph: I had not thought to haue ſene thy face & yet loo, god hath ſhewed it me & alſo thi ſeed. And Ioſeph toke thē awaye frō his lappe, & they fell on the groūde before hī. Thā Ioſeph toke thē both: Ephrai in his right hāde towarde Iſraels lefthande & Manaſſes in his lefthande, towarde Iſraels righthande, and brought them to him. And Iſrael ſtretched out his righthāde and layde it apon Ephraims head which was the yōger and his liſte hande apon Manaſſes heed,

croſ-

crossinge his handes, for Manasses was the elder. And he blessed Ioseph sayng: god before whom my fathers Abrahā & Isaac dyd walke, & the god which hath fed me all my lyfe longe vnto this daye, & the angell which hath delyuered me frō all euell, blesse these laddes: ỹ they maye be called after my name, & after my father Abrahā & Isaac, ād that they maye growe & multeplie apō the erth. Whē Ioseph sawe that his father layd his righthāde apō the heade of Ephraim, it displeased hi. And he lift vp his fathers hāde, to haue remoued it frō Ephrais head to Manasses head, & sayd to his father: Not so my father, for this is the eldest. Put thy righthāde vpō his head. And his father wold not, but sayd: I know it well my sonne, I knowe it well. He shalbe also a peple & shalbe great. But of a troth his yōger brother shalbe greater thā he, & his seed shall be full of peple. And he blessed thē saynge. At the ensample of these, the Israelites shall blesse & saye: god make the as Ephrai & as Manasses Thus set he Ephraim before Manasses.

the blyssing of ephrai and manasses.

And Israel sayd to Ioseph: beholde, I die And god shalbe with you & bringe you againe to the lād of your fathers. Moreouer I geue to the, a porcion of lande aboue thy brethrē, which I gat out of the hādes of the Amorites with my swerde & with my bowe.

° Israel was certayne of godes promise.

The

AND Iacob called for his sonnes & sayde: cõe togither, that I maye tell you what shall happẽ you in the last dayes. Gather you together & heare ye sonnes of Iacob, & herken to Israel your father.

Ruben, thou art myne eldest sonne, my might & the beginninge of my strength, chefe in receauinge ād chefe in power. As vnstable as water wast thou: thou shalt therfore not be the chefest, for thou wenst vp vp on thy fathers bed, & thā defiledst thou mi touche with goinge vp. The brethern Simeon & Leui, weked instrumẽts are their weapons. Into their secrettes come not my soule, & to their congregacion be my honoure not coupled: for in their wrath they slewe mā, & in their selfe will they houghed an oxe. Cursed be their wrath for it was strõge, & their fearsnes for it was cruell. I wyll therfore deuide thẽ in Iacob, & scater thẽ in Israel. Iuda thy brethern shall praise the, ād thine hande shalbe in the necke of thyne enimies, & thy fathers childern shall stoupe to the. Iuda is a lions whelpe. Frõ spoile my sonne thou art come an hye: he laydhi downe & couched hi selfe as a lion, & as a lionesse. Who dare stere him vp? The sceptre shall not departe frõ Iuda, nor a ruelar frõ betwene his legges, vntill Silo come, to whõ the peple shall herkẽ. He shall bynde his

fole

sole vnto the vyne, & his asses colt to the vine braunche, and shall wash his garmēt in wine & his mātell in ye bloud of grapes, his eyes are roudier thā wyne, & his teeth whiter thē mylke. Zabulō shall dwell in the hauen of the see & in the porte of shippes, & shall reache vnto Sidon. Isachar is a strōge asse, he couched hī downe betwene .ii. borders, & sawe that rest was good, & the lāde ye it was pleasant, & bowed his shulder to beare, and became a seruaunte to tribute. Dan shall iudge his peple, as one of the trybes of Israel, Dan shalbe a serpent in the waye, & an edder in the path, & byte the horse heles, that his ryder shall fall backwarde. After thy sauinge loke I lorde. Gad, men of warre shall inuade hī. And he shall turne them to flight. Of Asser cometh fat breed, and he shall geue pleasures for a kynge. Nepthali is a swyft hynde, & geueth goodly wordes

That florishynge childe Ioseph, that florishinge childe and goodly vnto the eye: the doughters come forth to bere ruele. Though the shoters angred him and chode with hī & hated hī, yet his bowe bode fast, ād his armes and his handes were strōge, by the handes of the myghtye god of Iacob. Out of him shall come herdemen as stones in Israel. Thy fathers god shall helpe the, & the almightie shall blesse the, with blessinges

ges frō heauen aboue, & with blessinges off the water yͤ lieth vnder, & with blessinges of the brestes & of the wōbe. The blessinges of thy father were strōge: euē as the blessinges of my elders, after the desier of the hiest in the worlde, & these blessinges shall fal on the head of Ioseph, & on yͤ toppe of the heade of him that was separat from his brethern. Benīamin is a raueshinge wolfe. In yͤ morninge he shall deuoure his praye, ād at night he shall deuyde his spoyle. All these are the. xīj, tribes of Israel, and this is that which their father spake to them when he blessed them, euery man with a seuerall blessinge. And he charged them and sayde to them. I shall be put vnto my peple: se that ye burye me with my fathers, in the caue that is in the felde of Ephrō the Hethite, in the double caue that is in the felde before Mamre in the lande of Canaan. which felde Abraham boughte of Ephron the Hethite for a possession to burye in. There they buried Abraham & Sara his wyfe, there they buried Isaac & Rebecca his wyfe. And there I buryed Lea: which felde and the caue that is therin, was bought of the childrē of Heth. when Iacob had commaunded al that he wolde vnto hls sonnes, he plucked vp his fete apon the bed and dyed, and was put vnto his people. And Ioseph fell

tȝe dethe of iacob.

apō

apon his fathers face, & wepte apō him, ād kiſſed him. The.l Chapter

AND Ioſeph cōmaunded his ſeruaūtes yᵗ were Phiſicions, to embawme his father. And the Phiſiciōs embawmed Iſrael. xl. dayes lōge, for ſo longe doth the embawminge laſt, & the Egiptiās bewepte hī. lxx. dayes.

And when the dayes of wepinge were ended, Ioſeph ſpake to the houſe of Pharao ſaynge: If I haue foūde fauoure in your eyes, ſpeake to Pharao & tell hī, howᵗ my father made me ſwer & ſaid: lo, Id ye, ſe yᵗ thou burye me in my graue which I haue made me in the lāde of Canaan. Now therfore let me go & burye my father, & thā will I come againe. And Pharao ſayd, go ād burye thy father, acordinge as he made the ſwere,

And Ioſeph went vp to burye his father ād with hī went all the ſeruaūtes of Pharao that were the elders ōf his houſe, & all the elders of Egipte, & all the houſe of Ioſeph ād his brethern & his fathers houſe: only their childern & their ſſhepe & their catell lefte they behinde thē in the lāde of Goſan. And ther wēt with hī alſo charettes & horſemē: ſo yᵗ they were an exceadinge great cōpany.

And whē they came to the feld of Arad beyonde Iordane, there they made great & exceadinge ſore lamentaciō. And he mor-

ned

ned for his father. vij. dayes. whē the enha biters of the lande the Cananites, sawe the moorninge in the felde of Atad, they sayd this is a greate moorninge which the egip-tiās make. wherfore the name off the place is called Abel Mizraim, which place lyeth beyonde Iordane. And his sonnes dyd to hī acordinge as he had cōmaunded them.

And his sonnes caried hī into the lāde of Canaan & buried hī in the double caue wh ich Abrahā had boughte with the felde to be a place to burye in, of Ephron the Heth ite before Mamre. And Ioseph returned to Egipte agayne & his brethern, & all that wēt vp with hī to burye his father, assone as he had buried hī. whē Iosephs brethrē sawe ỹ their father was deade, they sayde: Ioseph might fortune to hate vs & rewarde vs aga yne all the euell which we did vnto hī. Th ey did therfore a cōmaūdmēt to Ioseph say nge: thy father charged before his deth sain ge. This wyse say vnto Ioseph, forgeue I pr aye the the trespase off thy brethren & their sinne, for they rewarded the euell. Now th erfore we praye the, forgeue the trespace off the seruauntes off thy fathers god. And Io-seph wepte when they spake vnto him.

And his brethern came & fell before hī & sayd: beholde we be thy seruaūtes. And Io seph sayd to hī: Feare not, for am not I vn-

der

the answer off Ioſeph to hys brethrē

der god? ye thoughte euell to me: but God turned it to good to bringe to paſſe, as it is this daye. euen to ſaue moche people a liue Feare not therfore, for I will care for you and youre children, and he ſpake kyndly to them.

Ioſeph dwelt in Egipte and his fathers houſe alſo, and lyued an hundred ād. x. yere. And Ioſeph ſawe Ephraims childern, euen to the thirde generatiō. And vnto Machir the ſonne of Manaſſes were childern borne, and ſat on Ioſephs knees.

the faith of Ioſeph,

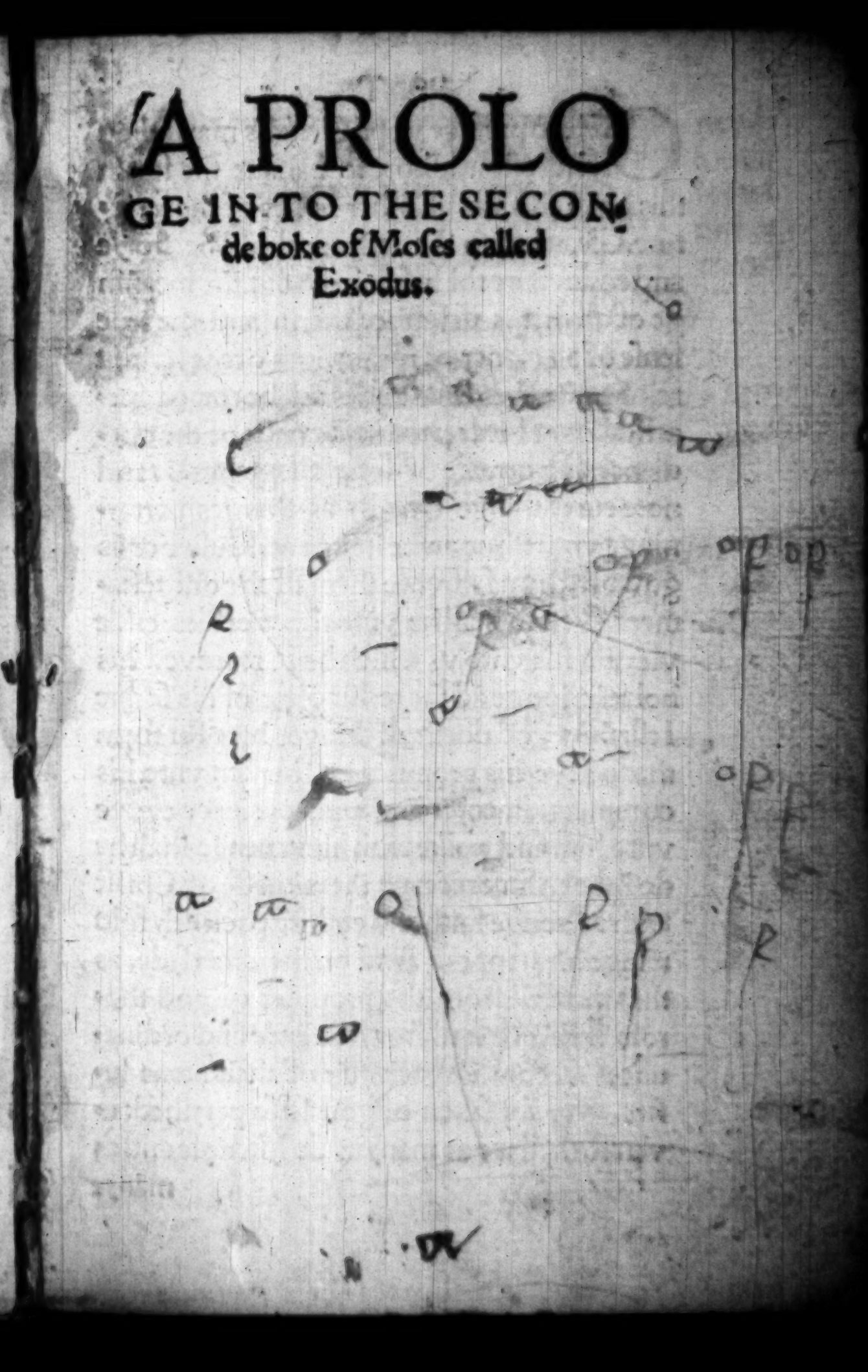
And Ioſeph ſayd to his brethren: I dye And god will ſuerly viſet you and bringe you out of this lande, to the lande which he ſware to Abraham, Iſaac and Iacob. And Ioſeph toke an ooth of the childrē off Iſrael and ſayd: god will not fayle but vy ſet you, ſe therfore that ye carye my boones hence. And ſo Ioſeph dyed, when he was an hundred and. x. yere olde.

The dethe off Ioſeph.

And they embawmed him and put him in a cheſt in Egypte.

The ende of the firſt boke off Moſes called Geneſis

A PROLOGE IN TO THE SECONde boke of Moses called Exodus.



OF the preface vppõ Geneſis mayſt thou vnderſtonde how to behaue thi ſilf in this boke alſo ād ī all other bokes of the ſcripture. Cleaue vnto the texte and playne ſtorye and endevoure thi ſilf to ſerch out the meaninge of all that is deſcribed therin and the true ſenſe of all maner of ſpeakynges of the ſcripture, of proverbes, ſimilitudes ād borowed ſpeach, wherof I entreated in the ende of the obedience, and beware of ſotle allegoryes. And note euery thinge erneſtly as thinges partayninge vnto thyne awne herte and ſoule. For as god vſed hym ſylf vnto them of the old teſtament, even ſo ſhall he vnto the worldes ende vſe him ſilf vnto vs which haue receaved his holye ſcripture ād the teſtimonye of his ſonne Ieſus. As god doeth all thinges here for them that beleve his promiſes and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen ſo ſhall he do for vs, yf we receaue the witneſſe of Chriſt with a ſtronge faith and endure paciently folowinge his ſteppes. And on the otherſyde, as they that fell from the promiſes of god thorow vnbeleffe and from his lawe and ordinaunces thorow impaciencie of their awne luſtes, were forſaken of god ād ſo peryſhed: even ſo ſhall we as many as do lykewyſe and as

manye

manye as mock with the doctine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordinaunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to captiuite for oure dishonouringe of his name and despisinge of oure neghboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure weked livinge For in his kīgdome thou maist quietly ād with licēce ād vnder a protectiō doo whath so euer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testamēt, ād because that whē we knowe the truth we folowe it not.

Note

Note alſo the mightye hand of the Lorde how he playeth with his aduerſaries ād prouoketh thē ād ſturreth thē vpp a litle ād a litle, ād deliuereth not his people in an houre: that both the pacięce of his electe ād alſo the worldly witte ād wilye policye of the weked wherwith they fight agaynſt god, might appeare.

Marke the longeſoferinge and ſofte pacięce of Moſes and how he loveth the people ād is euer betwene the wrath of god ād thē ād is readye to lyue ād dye with thē ād to be put out of the boke that god had writen for their ſakes (as Paule for his brothren Roma. ix.) and how he taketh his awne wrōges pacientlie ād never avengeth him ſilf. And make not Moſes a figure of Chriſt with Rocheſtre: but an enſample vnto all princes ād to all that are in authorite, how to rule vnto goddes pleaſure ād vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honoure of god and profytte of his neyghboure nor yet a greatter croſſe, thē to rule chriſtenlye. And of Aaron alſo ſe that thou make no figure of chriſt vntill he come vnto his ſacrifiſinge, but an enſample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note alſo how god ſendeth his promiſſe to

the

the people ād Moſes confermeth it with mira cles ād the people beleve. But whē tēptacion cometh they falle into vnbeleffe ād few byde ſtōdinge. Where thou ſeeſt that all be not chri ſtē that wilbe ſo called, ād that the croſſe trie th the true frō the fayned: for yf the croſſe were not Chriſt ſhuld haue diſſiples ynowe. Whe rof alſo thou ſeeſt what an excellent gifte off god true fayth is, ād impoſſible to be had with out the ſprete of god. For it is aboue all natu rall power that a man in tyme of tēptation wh hen god ſcorgeth him ſhuld beleue then ſted faſtlye how that god loveth him ād careth for hī ād hath prepared all good thinges for him, ād that that ſcorginge is as erneſt that god ha th electe and choſe him.

Note how oft Moſes ſturreth thē vpp to be leve ād to truſt in god, puttinge thē in remem braunce alwaye in tyme of temptation of the miracles and wonders which god had wrou ght before tyme in their eyſight. How diligent ly alſo forbiddeth he al that might withdrawe their hartes from god? to put nought to god des. word: to take nought therfro: to do only that which is right in the ſyght of the Lorde: that they ſhuld make no maner image to knele doune before it: ye that they ſhuld make no ne altar of hewed ſtone for feare off images:

to ſee

to slee the hethen Idolatres vtterly ād to destroye their Idolles ād cutte doune their groves where they worshupped: And that they shulde not take the doughters of them vnto their sonnes, nor geue their doughters to the sonnes of them. And that whosoeuer moued any of thē to worshuppe false goddes, how so euer nye of kynne he were, they must accuse him ād bryng him to deth, ye and where soeuer they hard of mā, womā or citye that worshupped false goddes, they must slee thē ād destroye the citie for ever ād not bild it agayne. And all because they shuld worshuppe nothinge but God, nor put confidence in any thinge saue in his word Yee and how warneth he to beware of witchcraft, sorcery, inchauntment, negromātie ād all craftes of the devell, ād of dreamers, sothsayers and of myracledoers to destroye his worde, and that they shulde suffer none soch to lyue,

Thou wilt happlye saye, They tell a man the truthe. What then? God will that we care not to knowe what shall come. He will haue vs care only to kepe his commaundmētes and to commytte all chaunses vnto him He hath promysed to care for vs and to kepe vs from all evell. All thinges are in his hande, he can remedye all thinges and wil for his truthes sake, yf we praye him. In his promyses only will he haue vs trust ād there rest ād to sek e

no farther.

How alſo doth he prouoke them to loue, euer reherſynge the benefites of God done to them allready and the godly promyſes that were to come? And how goodly lawes of loue geveth he? to helpe one another: and that a man ſhuld not hate his neyghboure in his harte, but loue him as him ſilf, Leuitici. xix. And what a charge geueth he in euery place over the poore and neadye: over the ſtraunger frendleſſe ād wedowe? And when he deſyreth to ſhew mercye, he reherſeth with all, the benefites of God done to them at their neade, that they myght ſe a cauſe at the leſt waye in God to ſhew mercye of very loue vnto their neyghboures at their neade.

Alſo there is no lawe ſo ſimple in appearaunce thorow out all the fiue bokes of Moſes, but that there is a greate reaſon of the makynge therof if a man ſerch diligently. As that a man is forbyd to ſeth a kyd in hys mothers milke, moueth vs vnto compaſſyon and to be pytyefull, As doth alſo that a man ſhall not offer the ſyre or dame and the yonge both in one daye Leuitici. xxij. For it myght ſeme a cruell thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him ſod therin: but will haue a man ſhewe cur-

teſye

telye vppon the very beastes: As in another place he commaundeth that we mosell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mẽ that do vs service. Or happlye God wold have no soch wanton meate vsed among hys people. For the kyd of it self is norysshinge and the gotes milke is restauretyue, and both to gether myght be to rancke and therfore forbodẽ or some other like cause there was.

Of the ceremonies, sacrifices and tabernacle with all his glorye ād pompe vnderstõde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Mosẽs ād night of the old testamẽt, vntyll the light of̃ christ ād daye of the new testamẽt were come: As childern are ledde in the phantasies of youth, vntyll the discretiõ of mās age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordened to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people ād namelye of the preastes which wayted therõ: that it might be sene that they dyd all thīge acordīg to gods word, and not after the Idolatrie of their awne

imagi

imaginacion. And the costlinesse of the taber-
nacle ād the bewtye also pertayned thereunto,
that they shuld se nothinge so bewtifull amon-
ge the hethē, but that they shuld se more bewti
full ād wonderfull at home: because they shuld
not be moued to folowe them. And in like ma
ner the diuers facions of the sacrifices and ce-
remonies was to occupye their mindes that th
ey shuld haue no lust to folow the hethē: ād the
multitude of them was, that they shuld haue so
moch to do in kepinge thē that thei shuld haue
no leysure to ymagine other of their awne: yee
and that gods word might be by in all that th-
ey dyd, that they might haue their fayth and tr-
ust in God, which he can not haue, that ether
foloweth his awne invencyons, or tradicy-
ons of mēnes makynge wyth out Gods word.

Finally God hath two testamentes: the old
and the newe. The old testament is those tem
porall promyses which God made the childrē
of Israel of a good londe and that he wolde
defende them, and of welth and prosperyte ād
of temporall blessynges of whiche thou rea-
dest ouer all the lawe of Moses, But namelye
Leuitici. xxvj. And Deutcromij. xxviij. ād the
avoydynge of all threateninges and curses off
which thou readest lykewyse everye where, but
specyallye in the two places aboue rehersed,

and

and the avoydinge of all punyshmēt ordened for the transgressers of the lawe.

And the old testamēt was bilt all to gether vppō the kepinge of the lawe ād ceremonyes and was the reward of kepinge of thē in this liffe only, ād reached no further then this liffe and this world, as thou readest leui. xviij. a mā that doth them shall live there in which texte Paule reherseth Rom. x. and Gala. iij. That is, he that kepeth them shall haue this liffe gloriouse accordinge to all the promises and blessinges of the lawe, and shall avoyde both all temporall punishment of the lawe, with al the threateninges and cursinges also. For nether the lawe, euen of the. x. cōmaundmentes nor yet the ceremonies iustifyed in the herte before god, or purifyed vnto the life to come. Insomoch that Moses at his deeth euen. xl. yere after the lawe and ceremonyes were geuen complayneth sayenge: God hath not geven you an hart to vnderstonde, nor eyes to se, nor eares to heare vnto this daye. As who shuld saye, god hath geuen you ceremonies, but ye know not the vse of them, and hath geuē you a lawe, but hath not wryten it in youre hartes.

Wherfore serveth the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter synne onlye and

to make

to make it appere. As a coroſye is layde vnto an old ſore, not to heale it, but to ſtere it vp ād to make the diſeaſe a lyve, that a mā might feale in what ioperdye he is ād how nye deeth ād not aware, ād to make awaye vnto the healinge playſter. Euē ſo ſayth Paule Gala. iij. The lawe was geven becauſe of tranſgreſſiō (that is, to make the ſynne alyve that it might be felt and ſene) vntill the ſeed came vnto whom it was promiſed: that is to ſaie, vntil the childern of fayth came, or vntill Chriſt that ſeed in whom god promiſed Abrahā that all nations of the worlde ſhuld be bleſſed, came. That is, the lawe was geuē to vtter ſynne, deeth damnatiō and curſe, ād to dryve vnto Chriſt in whō for geueneſſe, life, iuſtifyinge ād bleſſinges were promiſed, that we might ſe ſo greate love of god to vs ward in chriſt, that we hēceforth ouercome with kindneſſe might love againe ād of love kepe the cōmaūdmētes. So now he that goeth aboute to quiette his cōſcieēce ād to iuſtifye him ſilf with the lawe, doth but heale his wondes with freatīge coreſyes. And he that goeth aboute to purchaſe grace with ceremonies, doth but ſucke the alepope to qwēch his thirſt, in as moch as the ceremonies were not gevē to iuſtifie the herte, but to ſignifie the iuſtifiynge: and forgeueneſſe that is in chriſtes bloude

Of the ceremonies that they iuſtifie not, thou readeſt. Ebrues. x. It is impoſſible that ſynne ſhuld be done awaye with the bloud of oxē ād gootes. And of the lawe thou readeſt. Gala. iij. Yf there had bene a lawe geuē that could haue quykened or geuē liffe, then had righteouſneſſe or iuſtifyinge come by the lawe in dede. Now the lawe not only quyckeneth not the harte, but alſo woundeth it with conſcience of ſynne and miniſtreth deeth ād damnaciō vnto her: ij. Corin. iij. ſo that ſhe muſt neades dye ād be damned excepte ſhe finde other remedy, ſo farre it is of that ſhe is iuſtified or holpe by the lawe.

The newe teſtament is thoſe euerlaſtinge promyſes which are made vs in chriſt the Lorde thorow out all the ſcripture. And that teſtamēt is bylt on faith ād not on workes. For it is not ſayde of that teſtament he that worketh ſhall lyue: But he that beleveth ſhall lyue, as thou readeſt. Ioan. iij. God ſo loued the worlde that he gaue his only begotē ſonne that none which beleue in hī ſhuld periſh but haue euerlaſtinge lyfe.

And when this teſtament is preached and beleued, the ſprete entreth the hart and quyckeneth it, and geueth her lyfe and iuſtifieth her. The ſprete alſo maketh the lawe a lyuely thing in the

In the herte, ſo that a man bringeth forth good workes of his awne acord without compulſiō of the lawe, without feare of threateninges or curſinges: yee and with out all maner reſpecte or loue vnto any temporal pleaſure, But of the very power of the ſprete receaved thorow faith, As thou readeſt. Ioan. i. He gaue them power to be the ſonnes of God in that they beleued on his name. And of that power they worke: ſo that he which hath the ſprete of chriſt is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleaſure of apples, But doth althinges of his awne courage As chriſt ſayeth. Ioan. vij. He that beleueth on me ſhall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes ād all giftes of grace ſpringe out of him naturallye and by their awne accorde. Thou neadeſt not to wreſt good workes out of him as a mā wold wringe veriuce out of crabbes: Nay thei flow naturally out of him as ſpringes out off hilles or rockes.

The newe teſtament was euer, euē from the beginning of the world. For there were alwaye promyſes of Chriſt to come by faith in whi che promyſes the electe were then iuſtifyed

inwardly

Inwardly before God, as outwardly before the world by kepynge of the lawe and ceremonies

And in concluſyon as thou ſeyſt bleſſinges or curſynges folow the kepinge or breakynge of the lawe of Moſes: euē ſo naturally do bleſſynges or curſynges folow the breakyng or kepynge of the lawe of nature, out of which ſprīge all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall proſperite and all maner of ſoch tēporall bleſſynge as thou readeſt of in Moſes doo accompanye them and fall vppon them. And contrarye wyſe when they ſynne vnpuniſhed, ād whē the rulars haue no reſpecte vnto naturall equyte or honeſtye, thē God ſendeth his curſes amonge thē, as hungre, derth, morenbanynge, peſtilēce, warre, oppreſſyon with ſtraunge ād wonderfull diſeaſes ād newekyndes of miſſortune ād evell lucke,

Yf any mā axe me, ſeyng that faith iuſtifieth me why I worke? I anſwere loue cōpelleth me For as lōge as my ſoule fealeth what loue god hath ſhewed me in Chriſte, I can not but loue god agayne ād his will ād cōmaūdmētes and ofloue worke them, nor cā they ſeme hard vnto me. I thinke not my ſelf better for my workynge, nor ſeke heuē nor an hyer place in heuē becauſe of it. For a chriſtē worketh to make his

ke his weake brother perfecter, ād not to seke an hier place in heuē. I cōpare not my silf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ād to worke tomorow, ād in the meane ceason I pytye hym ād praye for him. Yf I had wrought the wil of god these thousande yeres, ād another had wrought the will of the devell as long ād this daye turne ād be as well willynge to suffre wyth Christ as I, he hath this daye ouertakē me ād is as farre come as I, and shall haue as moche reward as I. And I envye him not, but reioyce most of all as of lofte tresure fōunde. For yf I be of god, I haue this thousand yere sofred to wynne him for to come ād prayse the name of God with me: this is. M. yeres I haue prayed sorowed, longed, syghed ād sought for that whiche I haue this daye founde, ād therfore reioyse with all my myght and prayse God for hys grace and mercy.

ALbe, a longe garment of white lynen.

Arcke, a cofer or cheste as oure shrynes saue it was flatte, ād the sample of oure shrynes was taken thereof.

Boothe, an housse made of bowes.

Brestlappe or brestflappe, is soche a flappe as thou seist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

Dedicate, purifie or sanctifie.

Ephod, is a garment ſomwhat like an amyce, ſaue the armes came thorow ād it was gird to.
Geeras, in weyght as it were an englyſh halffpenye or ſomwhat more.
Heueoffringe becauſe they were hoven vp before the Lorde.
Houſe, he made thē houſes: that is, he made a kynred or a multitude of people to ſpringe out of them: as we ſaye the houſe of Dauid for the kinred of Dauid.
Peaceoffringe: offeriges of thākesgeuīge of deuotiō, ād not for cōſcieēce of ſinne ād treſpace.
Polute, defyle ¶ Reconcyle, to make at one and to bringe in grace or fauoure.
Sanctefie, to clēſe ād purifie, to apointe a thinge vnto holie vſes and to ſeperate frō vnclene ād vnholye vſes. ¶ Sanctuarie, a place halowed and dedicate vnto god. ¶ Tabernacle, an houſe made tentwiſe, or as a pauelion.
Tunicle, moch like the vppermoſt garmēt of the deakē. ¶ Waueoffringe, becauſe they were wauē in the preaſtes hādes to dīuers quarters.
Worſhuppe: by worſhuppinge whether it be in the old teſtamēt or the newe, vnderſtōd the bowenge of a mans ſelf vppon the grounde: As wee oftymes as we knele in oure prayers bowe oure ſelves ād lye on oure armes ād handes with oure face to the grounde.

The seconde boke of Moses, called Exodus.

¶ The seconde boke of Moses called Exodus.

¶ The first Chapter.



Hese are the names of the children of Israel, which came to Egipte with Iacob / euery man with his housholde: Rubē, Simeon, Leui, Iuda, Isachar, Zabulon, Beniamin, Dan, Neptali, Gad ād Aser. All the soules that came out of the loynes of Iacob, were. lxx. and Ioseph was in Egipte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreased, multiplied and waxed enceadinge mygh tie: so that the londe was full of them.

Then there rose vp a new kynge in Egipte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childrē of Israel are moo ād mightier than we. Come on, let vs playe wisely with them: lest they multiplie, and then (yf there chaunce any warre) they ioyne them selues vnto oure enimies and fyghte agcynst vs, and so gete them out of the lande.

And he ſette taſkemaſters ouer them, to ket pe them vnder with burthens. And they byl vnto Pharao treaſurecities : Phiton and Raamſes. But the more they vexed thē, the moare they multiplied and grewe: ſo that they abhorred the childrē of Iſrael. And the Egiptiās held the childern of Iſrael in bondage without mercie, and made their lyues bitter vnto them with cruell labourе in claye and bricke, and all maner worke in the feldes, and in all maner of ſervice, which they cauſed thē to worke cruelly

And the kynge of Egipte ſayde vnto the mydwiues of the Ebrue ſwomen, of which the ones name was Ziphra ād the other Pua: whē ye mydwiue the women of the Ebrues and ſe in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithſtonding the mydwiues feared God, and dyd not as the kinge of Egipte commaūded them: but ſaued the menchildern.

Thē the kinge of Egipte called for the midwiues ād ſayde vnto thē: why haue ye delt on this maner and haue ſaued the menchildern? And the mydwiues anſwered Pharao, that the Ebrues wemen were not as the wemen of Egipte: but were ſturdie women, and were delyuered yer the midwyues came at them. And God therfore delt well with the midwyues.

And

And the people multiplied and waxed very mightie. And becauſe the mydwiues feared God, he made them houſes.

Than Pharao charged all his pepple ſayng All the menchildern that are borne, caſt in to the ryuer and ſave the maydchildern a lyue.

¶ The ſeconde Chapter.

AND there wēt a mā of the houſe of Leui ād toke a doughter of Leui. And the wife cōceaued ād bare a ſonne. And whē ſhe ſawe that it was a propre childe, ſhe hyd him thre monethes longe. And whē ſhe coude no longer hyde him, ſhe toke a baſket of bulruſſhes ād dawbed it with ſlyme ād pytche, ād layde the childe therin, ād put it in the flagges by the riuers brynke. And his ſiſter ſtode a ferre of, to wete what wold come of it.

And the doughter of Pharao came doune to the riuer to waſhe her ſelfe, and hir maydens walked a longe by the riuers ſyde. And when ſhe ſawe the baſket amōge the flagges, ſhe ſent one of hir maydes and cauſed it to be fet. And whē ſhe had opened it ſhe ſawe the childe. and behold, the babe wepte. And ſhe had cōpaſſiō on it ād ſayde: it is one of the Ebrues childern

Then ſayde his ſiſter vnto Pharaos doughter: ſhall I goo and call vnto the a nurſe of the Ebrues wemen, to nurſe the the childe?

And

And the mayde ranne and called the childes mother. Thē Pharaos doughter ſaide vnto her Take this childe awaye ād nurſe it for me, ād I will reward the for thi laboure. And the woman toke the childe and nurſed it vp.

And whē the childe was growne, ſhe brought it vnto Pharaos doughter, and it was made hir ſonne, and ſhe called it Moſes, becauſe (ſayde ſhe) I toke him out of the water.

And it happened in theſe dayes when Moſes was waxte great, that he went out vnto his brethern ād loked on their burthens, and ſpied an Egiptian ſmytynge one of his brethern an Ebrue. And he loked round aboute: and when he ſawe that there was no man by, he ſlewe the Egiptian and hyd hī in the ſonde. And he went out a nother daye: and beholde, two Ebrues ſtroue to gether. And he ſayde vnto him that dyd the wronge: wherfore ſmyteſt thou thine neyghboure? And he anſwered: who hath made the a ruelar or a iudge ouer vs? intendeſt thou to kill me, as thou killedſt the Egiptian? Then Moſes feared and ſayde: of a ſuertie the thinge is knowne. And Pharao herde of it and went aboute to ſlee Moſes: but he fled from Pharao ād dwelt in the lāde of Madian, and he ſatt doune by a welles ſyde.

The preaſt of Madian ha d. vij. doughters

which

which came ād drew water and fylled the trou ghes, for to water their fathers ſhepe. And the ſhepardes came and drove them awaye: But Moſes ſtode vp and helped them and waterd their ſhepe. And when they came to Raguel their father, he ſayde: how happeneth it that ye are come ſo ſoone to daye? And they anſwere de there was an Egiptiā that delyuered vs frō the ſhepardes, and alſo drewe vs water & wa terd the ſhepe. And he ſayde vnto his dough ters: where is he? why haue ye lefte the man? Goo call him that he maye eate bread.

And Moſes was content to dwell with the man. And he gaue Moſes Zipora his dough ter which bare a ſonne, ād he called him Ger ſon: for he ſayde. I haue bene a ſtraunger in a ſtraunge lande. And ſhe bare yet another ſon ne, whom he called Elieſer ſayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in proceſſe of tyme, that the kinge of Egipte dyed, and the childern of Iſrael ſyghed by the reaſon of laboure and cry ed. And their complaynt came vp vnto God from the laboure. And God remembred his promiſe with Abraham, Iſaac ād Iacob. And God loked apon the children of Iſrael and knewe them.

¶ The thyrde Chapter.

MOſes kepte the ſhepe of Iethro his father in law preaſt of Madian, and he droue the flocke to the backeſyde of the deſerte, ād came to the moūtayne of God, Horeb. And the angell of the Lorde apeared vnto hī in a flame of fyre out of a buſh. And he perceaued that the buſh burned with fyre and conſumed not. Than Moſes ſayde: I will goo hēce and ſee this grete ſyghte, howe it cometh that the buſhe burneth not. And whē the Lorde ſawe that he came for to ſee, he called vnto him out of the buſh and ſayde: Moſes Moſes And he anſwered: here am I. And he ſayde: come not hither, but put thy ſhooes off thi fete: for the place whereon thou ſtondeſt is holy grounde. And he ſayde: I am the God of thy father, the God of Abraham, the God of Iſaac and the God of Iacob And Moſes hyd his face, for he was afrayde to loke vpon God.

Than the Lorde ſayde: I haue ſurely ſene the trouble of my people which are in Egipte and haue herde their crye which they haue of their taſkemaſters. For I knowe theire ſorowe and am come downe to delyuer them out of the handes of the Egiptians, and to brynge thē out of that londe vnto a good londe and a large and

ge, and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuites, and of the Iebusites.

Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue also sene the oppression, wherwith the Egiptians oppresse them. But come, I will sende the vnto Pharao, that thou mayst brynge my people the childern of Israel out of Egipte.

And Moses sayde vnto God: what am I to goo to Pharao and to brynge the children of Israell out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou hast brought the people out of Egipte, ye shall serue God vppon this mountayne.

Than sayde Moses vnto God: when I come vnto the childern of Israell and saye vnto them, the God of youre fathers hath sent me vnto you, ād they saye vnto me, what ys his name, what answere shall I geuethem? Then sayde God vnto Moses: I wilbe what I wilbe: ād he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

Of this word, I wvilbe, cometh the name of God Iehovah which we interprete, Lorde, and is asmoch to saye as I that am.

And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell:

the Lor

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue be ne and sene both you and that whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ād hony

Yf it come to passe that they heare thy voyce, then goo, both thou ād the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore. iij. dayes iourney in to the wilderneſſe, that we maye sacrifice vnto the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye ād I will therfore stretche out myne honde, and smyte Egipte with all my wōders which I wil do therin. And after that he will let you goo.

And I will gett this people fauoure in the

sighte

ſyghte of the Egiptians: ſo that when ye goo, ye ſhall not goo emptie: but euery wife ſhall borow of hir neyghboureſſe and of her that ſogeorneth in hir houſe, iewels of ſyluer ād of gold and rayment. And ye ſhall put them on youre ſonnes and doughters, and ſhall robbe the Egiptians.

¶ The. iiij. Chaptre.

MOſes anſwered and ſayde: Se, they wil not beleue me nor herkē vnto my voyce: but wil ſaye, the Lorde hath not apeared vnto the. Then the Lorde ſaide vnto him: what is that in thine hande? and he ſayde, a rodd. And he ſayde, caſt it on the grounde, and it turned vnto a ſerpent. And Moſes rā awaye from it. And the Lorde ſayde vnto Moſes: put forth thine hande ād take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Iſaac ād the God of Iacob hath appeared vnto the.

And the Lorde ſayde forther more vnto him: thruſt thine hande in to thy boſome. And he thruſt his hande in to his boſome and toke it out. And beholde, his hand was leporous euen as ſnowe. And he ſaide: put thine hande in

to thy

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayn as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde tokē But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquēt, no not in tymes past and namely sence thou hast spoken vnto thy seruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hī: who hath made mās mouth, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Go therfore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And moreouer behold, he cometh out agaynst the, ād whē he seyth the, he wilbe glad ī his hert. And thou

shalt

ſhalt ſpeake vnto hī and put the wordes in his mouth, ād I wilbe with thy mouth ād with his mouth, ād will teach you what ye ſhal do. And he ſhalbe thy ſpokeſmā vnto the people: he ſhall be thy mouth ād thou ſhalt be his God. and take this rodd in thy hāde, wherwith thou ſhalt do myracles.

And Moſes went ād returned to Iethro his father in lawe agayne ād ſeyde vnto hī: let me goo (I praye the) ād turne agayne vnto my brethern which are in Egipte, that I may ſe whether they be yet alyue. And Iethro ſayde to Moſes: goo in peace. And the Lorde ſayde vnto Moſes in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll the And Moſes toke his wife and his ſonnes and put them on an aſſe, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde ſayde vnto Moſes: when thou art come in to Egipte agayne, ſe that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, ſo that he ſhall not let the people goo. And tell Pharao, thus ſayth the Lorde: Iſrael is mine eldeſt ſonne, and therfore ſayth vnto the: let my ſonne goo, that he may ſerue me. Yf thou wilt not let hī goo: beholde, I will ſlee thine el-

ne eldeſt ſonne.

And it chaunced by the waye in the yonne, that the Lorde mett him and woolde haue kylled him. Than Zepora toke a ſtone ād circumciſed hyr ſonne and fell at hys fette, and ſayde: a bloudy huſband art thou vnto me. And he lett him goo. She ſayde a bloudy huſbonde, becauſe of the circumciſion.

Than ſayde the Lorde vnto Aaron: go mete Moſes in the wilderneſſe. And he went and mett him in the mounte of God and kiſſed hī And Moſes told Aaron all the wordes of the Lorde which he had ſent by him, ād all the tokens which he had charged him with all. So went Moſes and Aaron and gatherd all the elders of the childern of Iſrael. And Aarō told all the wordes which the Lorde had ſpokē vnto Moſes, and dyd the myracles in the ſyght of the people, and the people beleued. And whē they herde that the Lord had viſited the childeren of Iſrael and had loked vpon their tribulacion, they bowed them ſelues and worſhipped

¶ The. v. Chapter.

THen Moſes ād Aarō wēt and told Pharao, thus ſayth the Lorde God of Iſrael. Let my people goo, that they may kepe holye

daye

daye vnto me in the wildernesse. And Pharao answered: what seruice is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, neither will let Israel goo.

And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egipte vntothem: wherfore do ye, Moses and Aaron, let the people frō their worke, gett you vnto youre labour. And Pharao sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

And Pharao commaunded the same daye vnto the taskem asters ouer the people and vnto the officers sayinge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of bricke which they were wont to make in tyme passed, laye vnto their charges also, and minysh nothinge therof. For they be ydill ād therfore crye sayinge: let vs goo and do sacrifice vnto oure God. They must haue more worke layed vpon them, that they maye labour theryn, and than will they not turne them selues to fal

se wordes

le worckes.

Than went the taskemasters of the people and the officers out and tolde the people sayn ge: thus sayeth Pharao: I will geue you no moe are strawe, but goo youre selues ād gather you strawe where ye can fynde it, yet shall none of youre laboure be minyshed. Than the people scatered abrode thorowe out all the lande of Egipte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied thē forward sayng: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskemasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yesterdaye and to daye, as well as in tymes past.

Than went the officers of the childern of Israel ād complayned vnto Pharao saynge: wherfore dealest thou thus with thy servauntes? there is no strawe geuen vnto thy servauntes, and yet they saye vnto vs: make brycke. And loo, thy servauntes ar beaten, and thy people is foule intreated. And he answered: ydill ar ye ydill and therfore ye saye: let vs goo ād do sacrifice vnto the Lorde. Goo therfore and worke, for

there

there shall no strawe be geuen you, and yet loke that ye delyuer the hole tale of brycke.

when the officers of the children of Israel sawe them silfe in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō stondinge in there waye as they came out frō Pharao, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the sauoure of vs stincke in the sighte of Pharao and of his servauntes, and haue put a swerde in to their handes to slee vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharao to speke in thy name, he hath fared foull with this folke, ād yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao, for with a myghtie hande shall he let them goo, and with a mightye hande shall he dryue them out of hys lande.

¶ The. vj. Chapter

AND God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Iehouah was I not kno-

wne vnto them. Moreouer I made an appoynt ment with them to geue them the londe of Ca naā: the londe of their pilgremage wherin they were ſtraungers. And I haue alſo herde the gronyng of the childern of Iſrael, becauſe the Egiptians kepe them in bondage, ād haue remembred my promyſſe

A ꝓmyſe or a teſtamēt

wherfore ſaye vnto the childern of Iſrael: I am the Lorde, and will brynge you out from vnder the burdens of the Egiptians, and wyll rydd you out of their bondage, and wyll delyuer you wyth a ſtretched out arme and wythe great iudgementes. And I wil take you for my people and wilbe to you a God. And ye ſhall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egiptians. And I wyll brynge you vnto the londe ouer the which I dyd lyfte vpp my hande to geue it vnto Abraham, Iſaac and Iacob, and will geue it vnto you for a poſſeſſyon: euē I the Lorde, And Moſes tolde the children of Iſrael euen ſo: But they harkened not vnto Moſes for anguyſhe of ſprete and for cruell bondage.

Temptacyon wieth faith.

And the Lorde ſpake vnto Moſes ſaynge Goo and bydd Pharao kynge of Egipte, that he let the childern of Iſrael goo out of his londe. And Moſes ſpake before the Lorde ſaynge:

ynge: beholde, the childern of Iſraell herken not vnto me, how than ſhall Pharao heare me: ſeynge that I haue vncircumciſed lippes. And the Lorde ſpake vnto Moſes and Aaron and gaue them a charge vnto the childern of Iſrael ād vnto Pharao kyng of Egipte: to brynge the childern of Iſrael out of the londe of Egipte.

Theſe be the heedes of their fathers houſſes. The children of Ruben the eldeſt ſonne of Iſrael are theſe: Hanoh, Pallu, Hezron, Charmi, theſe be the houſholders of Ruben. The childern of Symeon ar theſe: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the ſonne of a Cananyteſh wife: theſe are the kynredde s of Symeon

Theſe are the names of the childern of Leui in their generations: Gerſon, Kahath and Merari. And Leui lyued an hundred and. xxxvij. yere. The ſonnes of Gerſon: Libni ād Semei in their kinredde s. The childern of Kahath: Amram, Ieſear, Hebron and Vſiel. And Kahath lyued an hundred and. xxxiij. yere. The children of Merari are theſe: Mahely and Muſi: theſe are the kynredde s of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moſes. And Amram lyued an hundred and. xxxvij. yere.

The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vsiel: Misael, Elzaphan and Sithri.

And Aaron toke Elizaba doughter of Aminadab ād sister of Nahason, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ād Abiassaph: these are the kynredds of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinchas: these be the principall fathers of the Leuites in their kynredds.

These are that Aaron and Moses to whom the Lord sayde: carie the childern of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kynge of Egipte, that they myghte brīge the childern of Israel out of Egipte. And in the daye whē the Lorde spake vnto Moses in the londe of Egipte, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharao the kinge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The. vij. Chaptre.

AND the Lorde saide vnto Moses: behold de, I haue made the Pharaos God, and Aaron

Aaron thy brother ſhal be thy prophete. Thou ſhalt ſpeake all that I commaunde the and Aaron thy brother ſhall ſpeake vnto Pharao: that he ſende the childern of Iſrael out of his londe. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao ſhall not herken vnto you, that I maye ſett myne honde vpon Egipte and brynge out myne armyes, euē my people the childern of Iſrael out of the lāde of Egipte, with great iudgementes. And the Egiptians ſhall knowe that I am the Lorde when I haue ſtretched forth my hande vpō Egipte, and haue brought out the childern of Iſrael from amonge thē.

Moſes and Aaron dyd as the Lorde commaunded them. And Moſes was. lxxx. yere olde and Aaron. lxxxiij. when they ſpake vnto Pharao. And the Lorde ſpake vnto Moſes and Aaron ſaynge: when Pharao ſpeaketh vnto you and ſayth: ſhewe a wondre, than ſhalt thou ſaye vnto Aaron, take the rodd and caſt it before Pharao, and it ſhall turne to a ſerpent

Than went Moſes and Aarō in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron caſt forth his rodd before Pharao and before his ſervauntes, and it turned to a ſerpente. Than Pharao called for the

wyſe

Euē so do oure charmars nowv deceaue all princes vvith their sophistrie ād turne thē clene from repētaūce towvarde the lawve of god ād frō the fayth that is in Christ.

wyse men and enchaunters of Egipte dyd ynlyke maner with there sorcery. And they cast doune euery mā his rodd, ād they turned to serpētes: but Aarons rodd ate vp their roddes: ād yet for all that Pharaos herte was hardened, so that he herkened not vnto thē, euen as the Lorde had sayde.

Than sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people goo. Get the vnto Pharao in the mornynge, for he will come vnto the water, and stō de thou apon the ryuers brynke agenst he come, and the rodd whiche turned to a serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare. Wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand apon the waters that are in the ryuer, and they shall turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egiptiās to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer their streames

ir ſtreames, ryuers, pondes and all pooles. off water, that they maye be bloude, and that there may be bloude in all the lande of Egipte: both in veſſells of wodd and alſo of ſtone. And Moſes and Aaron dyd euen as the Lorde commaunded. And he lifte vp the ſtaffe and ſmote the waters that were in the riuer, in the ſyghte of Pharao and in the ſyghte of his ſervauntes, and all the water that was in the ryuer, turned in to bloude. And the fiſh that was in the riuer dyed, and the ryuer ſtanke: ſo that the Egiptians coude not drinke of the water of the ryuer. And there was bloude thorowe out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke wyſe with their enchauntmentes, ſo that Pharaos herte was hardened and dyd not regarde them as the Lorde had ſayde. And Pharao turned him ſelfe and went in to his houſſe, and ſet not his herte there vnto. And the Egiptians dygged round aboute the ryuer for water to drynke, for they coude not drynke of the water of the ryuer. And it contynued a weke after that the Lorde had ſmote the ryuer.

¶ The .viij. Chapter.

VIII. Chaptre

THe Lorde ſpake vnto Moſes: Goo vnto Pharao and tell him, thus ſayeth the Lorde: let my people goo, that they maye ſerue me. Yf thou wilt not let them goo: beholde I will ſmyte all thy londe with frogges. And the ryuer ſhall ſcrale with frogges, ād they ſhall come vp and goo in to thine houſſe and in to thy chaumbre where thou ſlepeſt ād vppō thy bedd, and in to the houſſes of thy ſervauntes, and vppon thy people, and in to thyne ovens, and vppon thy vitels which thou haſt in ſtore And the frogges ſhall come vpon the and on thy people and apon all thy ſervauntes.

And the Lorde ſpake vnto Moſes, ſaye vnto Aaron: ſtretche forth thine hande with thy rodd ouer the ſtremes, riuers, ād pondes. And bringe vp frogges apon the londe of Egipte And Aaron ſtretched his hande ouer the water of Egipte, and the frogges came vp ād couered the londe of Egipte. And the ſorcerers dyd likewiſe with theire ſorcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moſes and Aarō and ſayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye ſacrifice vnto the Lorde. And Moſes ſayde vnto Pharao: Appoynte thou the tyme

vnto

vnto me, when I ſhall praye for the and thy ſer vauntes ād thy people, to dryue awaye the frog ges from the and thy houſſe, ſo that they ſhall remayne but in in the riuer only. And he ſayde tomorow. And he ſayde: euen as thou haſt ſay de, that thou mayſt knowe that there is none li ke vnto the Lorde oure God. And the frog- ges ſhall departe from the ād from thyne hou ſes and from thy ſervauntes and from thy peo ple, and ſhall remayne in the riuer only.

And Moses and Aaron went out frō Pha rao, and Moſes cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the ſaynge of Moſes. And the frogges dy- ed out of the houſſes, courtes and feldes. And they gathred them to gether vppon hep- pes: ſo that the lande ſtanke of them.

But when Pharao ſawe that he had reſt ge- uen him, he hardened his herte and herkened not vnto them, as the Lorde had ſayde. And the Lorde ſayde vnto Moſes: Saye vnto Aarō ſtretch out thy rodd and ſmyte the duſt of the lande that it maye turne to lyſe in all the londe of Egipte. And they dyd ſo. And Aaron ſtret ched out his hande with his rodd and ſmote the duſt of the erth. ād it turned to lyſe both in man and beeſt, ſo that all the duſt of the lande

turned

turned to lyse, thorowe out all the lande of Egipte.

And the enchaunters assayde lykewyse with their enchauntmentes to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharao: it is the fingre of God. Neuerthelater Pharaos herte was hardened and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stonde before Pharao, for he will come vnto the water: and saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all maner flies both apon the and thy servauntes ād thy people and into thy houses. And the houses of the Egiptians shalbe full of flies, and the grounde where on they are. But I will seperate the same daye the londe of Gosan where my people are, so that there shall no flyes be there: that thou mayst knowe that I am the Lorde vppon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flyes in to the houlse of Pharao,

and

and in to his ſervauntes houſſes and in to all the lõde of Egipte: ſo that the londe was mared with flyes. Then Pharao ſent for Moſes and Aaron and ſayde: Goo and do ſacrifice vnto youre God in the land. And Moſes anſwered: it is not mete ſo to do. for we muſt offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egiptians: beholde, ſhall we ſacrifice that which is an abhominacion vnto the Egiptians before their eyes, and ſhall they not ſtone vs? we will therfore goo. iij. dayes yournay in to the deſerte and ſacrifice vnto the Lord oure God as he hath cõmaunded vs.

And Pharao ſayde: I will late you goo, that ye maye ſacrifice vnto the Lorde youre God in the wildernes: only goo not ferre awaye, ād ſe that ye praye for me. And Moſes ſayde: beholde, I will goo out from the and praye vnto the Lorde, and the flyes ſhall departe frõ Pharao and from his ſervauntes and from his people tomorow. But let Pharao from hẽce forth deſceaue no moare, that he wolde not lett the people goo to ſacrifice vnto the Lorde.

And Moſes went out from Pharao and prayed vnto the Lorde. And the Lorde dyd as Moſes had ſaide: ād toke awaye the flies frõ Pharao and from his ſervauntes ād from hys people,

people, ſo that there remayned not one. But for all that, Pharao hardened his herte euen then alſo and wolde not let the people goo,

¶ The. ix. Chaptre.

ANd the Lorde ſayde vnto Moſes, goo vnto Pharao and tell him, thus ſayeth the Lorde God of the Ebrues: ſende out my people that they maye ſerue me. Yf thou wilt not let them goo but wilt holde them ſtyll: beholde, the hande of the Lorde ſhalbe apō thy catell which thou haſt in the feld apon horſes aſſes, camels, oxen, and ſhepe, with a mightye great morrayne. But the Lorde ſhall make a deuyſion betwene the beeſtes of the Iſraelites, ād the beeſtes of the Egiptiās: ſo that there ſhal nothing dye of all that perteyneth to the children of Iſrael. And the Lorde appoynted a tyme ſaynge: tomorow the Lorde ſhall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egipte dyed: but of the catell of the childern of Iſrael dyed not one. And Pharao ſent to wete: but ther was not one of the catell of the Iſrahelites dead. Notwithſtondinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde ſayde vnto Moſes and Aaron: take youre handes full of aſſhes out of the

fornace

fornace, and let Moſes ſprynkel it vp in to the ayre in the ſyghte of Pharao, and it ſhall turne to duſt in all the londe of Egipte, and ſhal make ſwellynge ſoores with blaynes both on mā and beeſt in all the londe of Egipte. And they toke aſſhes out of the fornace, and ſtode before Pharao, ād Moſes ſprynkeld it vp in to the ayre: And there brake out ſoores with blaynes both in mā and beeſt: ſo that the ſorcerers coude not ſtonde before Moſes, by the reaſon of botches on the enchaunters and apon all the Egiptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had ſayde vnto Moſes.

And the Lorde ſayde vnto Moſes: ryſe vp early in the mornynge and ſtonde before Pharao and tell him, thus ſayth the Lorde God of the Ebrues: Let my people goo, that they may ſerue me, or els I will at this tyme ſende all my plages apon thine herte and apon thy ſervaun tes and on thy people, that thou mayſt knowe that there is none lyke me in all the erth. For now I will ſtretch out my hande and will ſmyte the and thy people with peſtilence: ſo that thou ſhalt periſſhe from the erth. Yet in very dede for this cauſe haue I ſterred the vpp, for to ſhewe my power in the, and to declare my name thorow out all the worlde.

Yfit

Yf it be ſo that thou ſtoppeſt my people, that thou wilt not let them goo: beholde, tomorow this tyme I will ſend doune a mightie great hayle: euē ſoch one as was not in Egipte ſence it was grounded vnto this tyme. Sende therfore and fet home thy beeſtes and al that thou haſt in the felde, For apon all the men and beeſtes which are founde in the felde ād not brought home, ſhall the hayle fall, ād they ſhall dye And as many as feared the worde of the Lorde among the ſervauntes of Pharao made their ſervauntes ād their beeſtes flee to houſe: and they that regarded not the worde of the Lorde, left their ſervauntes and their beeſtes in the felde.

And the Lorde ſayde vnto Moſes: ſtretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apō mā ād beeſt, ād apō all the herbes of the felde in the feld of Egipte. And Moſes ſtretched out his rodd vnto heauen, and the Lorde thondered and hayled ſo that the fyre ran alonge vppon the grounde. And the Lorde ſo hayled in the lōde of Egipte, that there was hayle ād fyre mēgled with the hayle, ſo greuous, that there was none ſoch in all the londe of Egipte, ſence people inhabited it.

And the hayle ſmote in the londe of Egipte all

be all that was in the felde: both man and beeſt And the hayle ſmote all the herbes of the feld and broke all the trees of the felde: only in the lande of Goſan where the childern of Iſraell were, was there no hayle. And Pharao ſent ād called for Moſes and Aaron, and ſayde vnto thē: I haue now ſynned, the Lorde is rightwes and I and my people are weked. Praye ye vnto the Lorde, that the thonder of God and hayle maye ceaſe, and I will let you goo, and ye ſhall tarie no longer.

And Moſes ſayde vnto him: aſſoone as I am out of the citie, I will ſprede abrode my handes vnto the Lorde, and the thunder ſhall ceaſſe, nether ſhall there be any moare hayle: that thou mayſt knowe, howe that the erth ys the Lordes, But I knowe that thou and thy ſervauntes yet feare not the Lord God. The flaxe ād the barly were ſmyttē, for the barly was ſhott vp ād the flaxe was boulled: but the whete and the rye were not ſmeten, for they were late ſowne.

And Moſes went out of the citie frō Pharao ād ſprede abrode his handes vnto the Lorde, and the thunder and hayle ceaſed, nether rayned it any moare vppon the erth. whē Pharao ſawe that the rayne and the hayle and thunder were ceaſed, he ſynned agayn ād hardened his herte

his herte: both he and his ſervauntes So was the herte of Pharao hardened, that he wolde not let the childern of Iſrael goo, as the Lord had ſayde by Moſes.

¶ The. x. Chapter.

THe Lorde ſayde vnto Moſes: goo vnto Pharao, neuertheleſſe I haue hardened his harte and the hertes of his ſervauntes, that I mighte ſhewe theſe my ſygnes amongeſt thē and that thou tell in the audience of thy ſonne and of thy ſonnes ſonne, the pagiantes which I haue played in Egipte ād the miracles which I haue done amonge them: that ye may know how that I am the Lorde.

Than Moſes ād Aaron went in vnto Pharao and ſayde vnto him: thus ſayth the Lorde God of the Hebrues: how longe ſhall it be, or thou wilt ſubmyt thy ſelfe vnto me? Let my people goo that they maye ſerue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greſhoppers in to thy lande, and they ſhall couer the face of the erth that it can not be ſene, ād they ſhall eate the reſidue which remayneth vnto you and eſcaped the hayle and they ſhall eate all youre grene trees vpon the felde, and they ſhall fill thy houſſes and all thy ſervauntes houſſes, and the houſſes of all the Egiptiās after ſoch a maner: as nether thy

fathers

fathers nor thy fathers fathers haue ſene, ſence the tyme they were apon the erthe vnto thys daye. And he turned him ſilfe aboute, ād went out from Pharao.

And Pharaos ſeruauntes ſayde vnto hym: Howe longe ſhall this felowe thus plage vs? Let the men goo that they maye ſerue the Lorde their God, or els wilt thou ſee Egipte firſt deſtroyed? And than Moſes and Aaron were broughte agayn vnto Pharao, and he ſayde vnto them: Goo and ſerue the Lorde youre God but who are they that ſhall goo? And Moſes anſwered: we muſt goo with yonge and olde: ye and with oure ſonnes and with oure doughters, ād with oure ſhepe and oxē muſt we goo For we muſt holde a feaſt vnto the Lorde.

And he ſayde vnto them: ſhall it be ſoo? The Lorde be with you, ſhulde I lett you goo, and youre childern alſo? Take heede, for ye haue ſome myſchefe in honde. Nay not ſo: but goo ye that are men and ſerue the Lorde, for that was youre deſyre. And they thruſt thē out of Pharaos preſence.

And the Lorde ſayde vnto Moſes: Stretch out thine hande ouer the lande of Egipte for greſhoppers, that they come apon the lande of Egipte and eate all the herbes of the londe, ād all that the hayle left vntouched. And Moſes

ſtretched forth his rodd ouer the londe off Egipte, ād the Lorde brought an eaſt wynde vp pō the lande, all that daye and all nyghte. And in the mornynge the eaſt wynde broughte the greſhoppers, ād the greſhoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuouſly: ſo that before them were there no ſoch greſhoppers, nether after them ſhal be. And they couered all the face of the erth, ſo that the londe was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: ſo that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.

Then Pharao called for Moſes and Aarō in haſte and ſayde: I haue ſynned agaynſt the Lorde youre God and agaynſt you. Forgeue me yet my ſynne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharao ād prayd vnto the Lorde, ād the Lord turned the wynde in to a myghtie ſtronge weſt wynde, and it toke awaye the greſhoppers and caſt thē in to the reed ſee: ſo that there was not one greſhopper left in all the coſtes of Egipte But the Lorde hardened Pharaos herte, ſo that he wold not let the childern off Iſrael goo

And

And the Lorde ſayde vnto Moſes: Stretch out thy hond vnto heauē ād let there be darckneſſe vppon the londe of Egipte: euē that thei maye feale the darckneſſe. And Moſes ſtretched forth his hande vnto heauē, ād there was a darke myſt vppō all the lande off Ēgipte. iij dayes longe ſo that no mā ſawe another nether roſe vp frō the place where he was by the ſpace of. iij. dayes, but all the childrē of Iſrael had lighte where they dwelled.

Then Pharao called for Moſes and ſayde: goo and ſerue the Lorde, only let youre ſhepe. and youre oxen abyde, but let youre childern go with you. And Moſes anſwered: thou muſt geue vs alſo offringes and burntoffringes for to ſacrifice vnto the Lord oure God, Oure catell therfore ſhall goo with vs, and there ſhall not one hoofſe be left behinde, for therof muſt we take to ſerue the Lorde oure God. Moreouer we cā not knowe wherwith we ſhall ſerue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaos herte, ſo that he wold not let thē goo. And Pharao ſayde vnto him: get the frō me ād take heade to thy ſelfe that thou ſee my face no moare, For whē ſoeuer thou comeſt in my ſyghte, thou ſhalt dye. And Moſes ſaide: let it be as thou haſt ſayde: I will ſee thy face no moare.

AND the Lord ſayde vnto Moſes: yet will I brynge one plage moare vppon Pharao and vppon Egipte, and after that he wyll lett you goo hence. And when he letteth you goo, he ſhall vtterly dryue you hence. But byd the people that euery man borowe of his neghbour and euery woman of hir neghboureſſe: iewels off ſyluer and iewels of golde. And the Lorde gatt the people fauoure in the ſyghte of the Egiptians. Moreouer Moſes was very great in the lande of Egipte: both in the ſyghte of Pharao, and alſo in the ſyghte of the people.

And Moſes ſayde: thus ſayth the Lorde. Aboute mydnyghte will I goo out amonge the Egiptians, and all the firſtborne in the land of Egipte ſhall dye: euen from the firſtborne off Pharao that ſitteth on his ſeate, vnto the firſtborne of the maydeſeruaunte that is in the mylle, and all the firſtborne of the catell. And there ſhall be a great crye thorow out all the lande off Egipte: ſo that there was neuer none lyke nor ſhall be. And among all the childern of Iſrael ſhall not a dogg move his tongue, nor yet man or beeſt: that ye may knowe, how the Lorde putteth a difference betweene the Egiptiãs and Iſrael. And all theſe thy ſeruauntes ſhal come downe vnto me, and fall before me ãd ſaye

get

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses ād Aarō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

¶ The. xij. Chapter.

AND the Lorde spake vnto Moses and Aaron in the londe of Egipte saynge: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be vnto you Speake ye unto all the felowshipe of Israel saynge: that they take the. x. daye of this moneth to euery housholde, a shepe. Yf the housholde be to few for a shepe, then lett him and his neighbour that is nexte vnto his house, take acordinge to the nombre of soulles, and counte vnto a shepe acordinge to euery mans eatinge. A shepe with out spott and a male of one yere olde shall it be, and from amonge the lambes ād the gootes shall ye take it.

That I here cal a shepe is in Ebrue a vvorde indifferent to a shepe and a gotte both.

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery mā of the multitude of Israel shall kyll him about

te euē

te euē. And they ſhall take of the bloud ād ſtri ke it on the. ij. ſyde poſtes ād on the vpper dor poſt of the houſes, wherī they eate hī. And thei ſhall eate the fleſh the ſame nyght, roſt with fy re, ād with vnleuēded bread, ād with ſowre her bes they ſhall eate it. Se that ye eate not therof ſodē in water, but roſt with fyre: both head fete ād purtenance together. And ſe that ye let no thinge of it remayne vnto the mornynge: yf ou ghte remayne burne it with fyre.

Off this maner ſhall ye eate it: with youre loi nes girded, ād ſhoes on youre fete, ād youre ſta ves in youre handes. And ye ſhall eate it in ha ſte, for it is the Lordes * paſſeouer, for I will go aboute ī the lāde of Egipte this ſame nygh te, ād will ſmyte all the firſtborne in the lande off Egipte: both of mā ād beeſt, ād apō al the goddes off Egipte will I the Lorde do execu tion. And the bloude ſhall be vnto you a tokē vppon the houſes where in ye are, for whē I ſe the bloude, I will paſſe ouer you, ād the plage ſhall not be vppō you to deſtroye you, when I ſmyte the londe off Egipte.

The lambe was called paſſeouer that the very na me it ſelf ſhuld put thē in remēbraunce what it ſignified. for the ſignes that god ordined ether ſignified the benefites done, or promyſes to come ād were not dō me as are the ſignes of oure domme God the Pope.

And this daye ſhall be vnto you a remēbra unce, ād ye ſhall kepe it holie vnto the Lorde: euen thorow out yo ure generacions after you ſhall ye kepe it holie daye, that it be a cuſtome for euer. vij. dayes ſhal ye eate vnlevēded bre ed, ſo

ed, so that euen the first daye ye shall put awaye leuen out off youre houses. For whosoeuer eateth leuended bread from the first daye vntyll the .vij. daye, that soule shall be plucked out frō Israel. The first daye shall be a holie feast vnto you, and the. vij. also. There shal be no maner off worke done in thē, saue aboute that only which euery man must eate that only may ye do. And see that ye kepe you to vnleuēded breed.

For vppō that same daye I will brynge youre armyes out off the londe of Egipte, therfore ye shall obserue this daye and all youre childern after you, that yt be a custume for euer. The first moneth and the .xiiij. daye off the moneth at euen, ye shall eate swete brede vnto the. xxj. daye off the moneth at euen agayne. Seuen dayes se that there be no leuended bred foūde in youre houses. For whosoeuer eateth leuended bred, that soule shall be roted out frō the multitude of Israel: whether he be a straunger or borne in the londe. Therfore se that ye eate no leuended bred, but in all youre habitacions eate swete bred.

And Moses called for the elders off Israel and sayde vnto them: chouse out and take to euery housholde a shepe, ād kyll passeouer. And take a bunch of ysope, ād dyppe it in the bloud

that

that is in the basyn, and stryke it vppon the vp perposte and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and smyte Egipte. And when he seyth the bloude vppon the vpper doorposte ād on the .ij. syde postes, he will passe ouer the doore and will not suffre the destroyer to come in to youre houssе to plage you. Therfore se that thou obserue this thinge, that it be an ordinaunce to the, and thy sonnes for euer.

And when ye be come in to the land which the Lorde will geue you acordinge as he hath promysed, se that ye kepe this seruice. * And when youre childern axe you what maner off seruice is this ye doo. Ye shall saye, it is the sacrifiice of the Lordes passeouer which passed ouer the housses of the childern of Israel in Egipte, as he smote the Egiptians and saued oure housses. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaūded Moses and Aaron.

Oure signes be dōme, vve knovvnot the reason of oure baptim: ye and vve must saye oure prayers ād oure beleffe in a tō gevve vnder stonde not.

And yet yf vve answvere not our prelates vvhen thei be angrie, euen as thei vvolde haue it, vve must to the fyre vvith out redemption, or forsvver god

And at mydnyghte the Lorde smote all the firstborne in the lōde of Egipte: from the first borne of Pharao that satt on his seat, vnto the firstborne of the captyue that was in presone, and all firstborne of the catell. Than Pharao arose the

aroſe the ſame nyghte and al his ſervauntes ād all the Egiptians, and there was a great crieng thorowe out Egipte, for there was no houſſe where there was not one dead.

And he called vnto Moſes and Aaron by nyghte ſaynge: Ryſe vp and gett you out from amonge my people: both ye and alſo the children of Iſrael, and goo and ſerue the Lorde as ye haue ſayde. And take youre ſhepe and your oxen with you as ye haue ſayde, ād departe ād bleſſe me alſo. And the Egiptians were ferce vppon the people and made haſte to ſend thē out of the lād: for they ſayde: we be al deed mē

And the people toke the dowe before it was ſowered which they had in ſtoare, and bounde it in clothes ād put it vpō their ſhulders And the childern of Iſrael dyd acordinge to the ſaynge of Moſes: ād they borowed of the Egiptians: iewels of ſyluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the ſyghte of the Egiptians: ād ſo they borowed and robbed the Egiptians.

Thus toke the childern of Iſrael their journey frō Raemſes to ſuchoth. vj. hundred thouſand mē of foote, beſyde childern. And moch comon people went alſo with thē, ād ſhepe ād oxen ād catell exceadinge moch. And they baked ſwete cakes of the dowe which thy brought

ghte

ghte out of Egipte, for it was not ſowered: becauſe they were thruſt out of Egipte and coude not tarie, nether had they prepared them any other prouiſion of meate.

And the tyme of the dwellinge of the childern of Iſrael which they dwelled in Egipte, was. iiij. hundred and. xxx. yere. And whē the iiij. hundred and. xxx. yeres were expyred, euē the ſelfe ſame daye departed all the hoſtes of the Lorde out of the lande of Egipte. This is a nyghte to be obſerued to the Lorde, becauſe he broughte them out of the lande of Egipte. This is a nyghte of the Lorde, to be kepte of all the childern of Iſrael and of their generacions after them.

And the Lorde ſayde vnto Moſes ād Aaron, this is the maner of Paſſeouer: there ſhall no ſtraunger eate there of, but all the ſeruauntes that are bought for money ſhall ye circumciſe, and then let them eat there of. A ſtraūger and a hyerd ſeruaunte ſhall not eate thereof. In one houſſe ſhall it be eatē. Ye ſhall carie none of the fleſh out at the doores: moreouer, ſe that ye breke not a bone there of. All the multitude of the childern of Iſrael ſhall obſerue it

Yf a ſtraunger dwell amonge you ād wyll holde Paſſeouer vnto the Lorde, let him circūciſe all that be males, ād thē let him come and

obſerue

obſerue it ād be takē as one that is borne ī the lōde. No vncircūciſed perſone ſhall eate there of. One maner of lawe ſhalbe vnto thē that are borne in the lōde, ād vnto the ſtraūgers that dwell amōge you. And all the childern of Iſrael dyd as the Lorde cōmaūded Moſes ād Aarō. And euē the ſelfe ſame daye dyd the Lorde brynge the childern of Iſrael out of the londe of Egipte with their armies.

The. xiij. Chapter.

AND the Lorde ſpake vnto Moſes ſaynge: ſanctifie vnto me all the firſtborne that opē all maner matrices amōge the childern of Iſrael, as well of mē as of beeſtes: for they are myne. And Moſes ſayde vnto the people: thīke on thys daye ī which ye came out of Egipte and out of the houſſe of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therfore that ye eate no leuended bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the ī to the lō de of the Canaanites, Hethites, Amorites, Heuites ād Iebuſites, which he ſware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē ſe that thou kepe this ſeruyce in this ſame moneth. Seuē dayes thou ſhalt eate ſwete bred, ād the. vij. daye ſhal be a feaſtfull vnto the Lorde. Therfore thou

ſhalt eate ſwete bred. vij. dayes, and ſe that there be no leuended bred ſene nor yet leuē amonge you in all youre quarters.

The fathers nowv a dayes maye not be ſofred to knowv ought of God them ſelves, howv can they then teach their childern vvhat the ceremonie meaneth.

And thou ſhalt ſhewe thy ſonne at that tyme ſaynge: this is done, becauſe of that which the Lorde dyd vnto me when I came out of Egipte. Therfore it ſhall be a ſigne vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a ſtronge hāde the Lorde broughte the out of Egipte, ſe thou kepe therfore this ordinaūce in his ſeaſon from yere to yere.

Moreouer when the Lorde hath broughte the in to the londe of the Canaanytes, as he hath ſworne vnto the and to thi fathers, and hath geuen it the, thē thou ſhalt appoynte vnto the Lorde all that openeth the matrice, and all the firſtborne among the beeſtes which thou haſt yf they be males. And all the firſtborne of the aſſes, thou ſhalt redeme with a ſhepe: yf thou redeme him not, then breake hys necke. But all the firſtborne amonge thi childern ſhalt thou bye out.

Teach youre chyldern.

And when thi ſonne axeth the in tyme to come ſaynge: what is this? thou ſhalt ſaye vnto him: with a mightie hande the Lorde brought vs out of Egipte, out of the houſſe of bondage

dage. And when Pharao was looth to lete us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my childern I must redeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

When Pharao had let the people goo, God caried them not thorow the londe of the Philistines, though it were a nye waye. For God sayde: the people myghte happly repent when they se warre, and so turne agayne to Egipte: therfore God led thē aboute thorow the wylderneſſe that bordreth on the redd see. The childern of Israel went harnessed out of the lāde of Egipte. And Moses toke the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely vyset you, take my bones therfore away hence with you,

And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wylderneſſe. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue thē lighte: that they myghte goo both by day and

by day ād nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples ſighte.

The.xiiij. Chapter.

THan the Lorde ſpake vnto Moſes ſayn ge: byd the childern of Iſrael that they turne and pytch their tentes before the entryn ge of Hiroth betwene Migdole and the ſe to ward Baal zephon: euen before that ſhall ye pytch apon the ſee. For Pharao will ſaye of the childern of Iſrael: they are tāgled in the lōd the wilderneſſe hath ſhott thē in. And I will hardē his harte, that he ſhall folowe after thē, that I maye gett me honoure vppō Pharao ād vppō all his hoſte, that the Egiptians maye knowe that I am the Lorde. And they dyd euen ſo.

And whē it was tolde the kynge of Egipte that the people fled, thā Pharaos harte and all his ſeruaūtes turned vnto the people ād. ſayde why haue we this done, that we haue let Iſrael go out of oure ſeruyce? and he made redie his charettes ād toke his people with hym ād toke vi. hūdred choſen charettes ād all the charet tes of Egipte ād captaynes vppō all his peo ple. For the Lorde hardened the harte of Pha rao kynge of Egipte, that he folowed after the childern of Iſrael which for all that went out thorow an hye hāde, And the Egiptiās folo

wed

wed after thē ād ouertoke thē where they pitched by the see, with all the horsses ād charettes of Pharao ād with his horssemē ād his hoste: euē fast by the entrynge of Hiroth before Baal Zephon. And Pharao drewe nye, ād whē the childern of Isreal lyft vp their eyes and sawe how the Egiptiās folowed after thē, they were sore a fraide ād cried out vnto the Lorde

Thā sayde they vnto Moses? were there no graues for us in Egipte, but thou must bringe us awaye for to dye in the wylderneesse? wherfore hast thou serued us thus, for to carie us out of Egipte? Dyd not we tell the this in Egipte saynge, let us be in rest and serue the Egiptians? For it had bene better for us to haue serued the Egiptians, than for to dye in the wilderneesse. And Moses sayde vnto the people: feare ye not but stonde still and beholde how the Lorde shall saue you this daye: For as ye se the Egiptians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherfore crieest thou vnto me? speake vnto the childern of Israel that they goo forwarde. But lifte thou vp thi rodd and stretch out thi hande ouer the see and deuyde it a sondre, that the

the childern of Israel may goo on drye grou-
de thorow the myddest thereof. And beholde
I will harden the hertes of the Egiptians that
they maye folowe you. And I will gett me ho
noure vpon Pharao and vpon all his hoste, v-
pon his charettes ād vpon his horse mē. And
the Egiptians shall knowe that I am the Lord
whan I haue gotten me honoure vpō Pharao
vpon his charettes and vpon his horsemen.

And the angell of God which went befo-
re the hoste of Israel, remoued ād went behin-
de them. And the cloudēpiler that was before
them remoued ād stode behinde them ād wēt
betweene the hoste of the Egiptians ād the ho-
ste of Israel. Yt was a darke clowde, and gaue
lighte by nyghte: so that all the nyghte long the
one coude not come at the other.

when now Moses stretched forth his hon-
de ouer the see, the Lorde caried awaye the
see with a stronge east wynde that blewe all
nyghte, and made the see drie londe ād the wa
ter deuyded it silfe. And the childern of Israel
went in thorow the myddest of the see vppon
the drie grounde. And the water was a walle
vnto them, both on their righthande ād on the
ir lefte hande. And the Egiptians folowed ād
went in after them to the myddest of the see,
with all Pharaos horses, and his charettes and
his horsse

his horſſemen.

And in the mornynge watch ,the Lorde lo ked vnto the hoſte of the Egiptiās out of the fyery and clowdie piler,and troubled their ho ſte and ſmote of their charett wheles and caſt them doune to the grounde. Than ſayde the Egiptians: Let vs fle from Iſrael,for the Lor de fyghteth for them agaynſt vs. Than ſayde the Lorde vnto Moſes:ſtretch out thine hand ouer the ſee,that the water maye come agayne vppō the Egiptians vppon their charettes ād horſemen.

Than ſtretched forth Moſes his hande o- uer the ſee,and it came agayne to his courſe er lyī the mornīg,ād the Egiptiās fledd agaynſt it. Thus the Lorde ouerthrewe the Egiptians in the middeſt of the ſee,ād the water returned and couered the charettes and the houſemē:ſo that of all the hoſte of Pharao that came in to the ſee after them,there remayned not one. But the children of Iſrael went vpon drie lō- de in the myddeſt of the ſee, ād the water was a walle vnto them:both on the righte hand of them and alſo on the lifte.

Thus the Lorde delyuered Iſrael the ſelfe ſame daye out of the honde of the Egiptians, and Iſraell ſawe the Egiptians deade vpō the ſee ſyde. And when Iſrael ſawe that myghtye

hande which the Lorde had ſhewed vppō the Egiptians, they feared the Lorde: and beleued both the Lorde and alſo his ſervaunte Moſes

¶ The. xv. Chapter.

THen Moſes and the childern off Iſrael ſange this ſonge vnto the Lord ād ſaide Let vs ſynge vnto the Lorde, for he is become glorious, the horſe and him that rode vpon him hath he ouerthrowne in the ſee.

The Lorde is my ſtrength ād my ſonge, ād is become my ſaluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Iehouah ys his name: Pharaos charettes ād his hoſte hath he caſt in to the ſee.

His iolye captaynes are drowned in the red ſee, the depe waters haue couered them: thei ſoncke to the botome as a ſtone.

Thine hande Lorde is glorious in power, thine hād Lord hath all to daſhed the enemye.

And with thy great glorie thou haſt deſtroyed thine aduerſaries, thou ſenteſt forth thy wrath ād it conſumed them: euē as ſtobell.

with the breth off thine anger the water gathered together and the flodes ſtode fiyll as a rocke ād the depe water congeled together in the myddeſt off the ſee.

The

The enymye ſayde, I will folowe and ouer-take thē ād will deuyde the ſpoyle: I will ſatyſ-fie my luſt apon thē: I will drawe my ſwerde and myne hande ſhall deſtroye them.

Thou blueſt with thy breth ād the ſee coue red thē, and they ſanke as leed in the myghtye waters. Who is like vnto the o Lord amōge goddes: who is like the ſo glorious in holynes feerfull, laudable ād that ſhewеſt wondres?

Thou ſtretchedeſt out thy righte hande. ād the erth ſwalowed them.

And thou cariedeſt with thy mercie this peo plewhich thou deliueredeſt, ād broughteſt thē with thy ſtrength vnto thy holie habitacion.

The nations herde ād were afrayde, pāges came vpon the Philiſtines.

Thā the dukes of the Edomites were ama ſed, ād trēblinge came apon the myghtieſt off the Moabites, and all the inhabiters of Canaā waxed faynte harted.

Let feare and dreade fall apon thē thorow the greatneſſe off thyne arme, and let them be as ſtyll as a ſtone, while thy people paſſe thо-row o Lorde while the people paſſe thorowe, which thou haſt goten.

Brynge them in and plante them in the mo-untayns of thine enherytaūce, the place Lorde whyche thou haſt made for the to dweld in

the ſanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharao wēt in an horſebacke wyth his charettes and horſemen in to the ſee, and the Lorde broughte the waters of the ſee apō thē. And the childern of Iſrael went on drie lande thorow the myddeſt of the ſee.

And mir Iam a prophetiſſe the ſiſter of Aaron toke a tymbrell in hir hande, and all the wemen came out after her with tymbrells in a daunſe. And mir Iam ſange before them: ſyng ye vnto the Lorde, for he is become glorious in deade: the horſe and his ryder hath he ouerthrowne in the ſee.

Moſes broughte Iſrael from the redd ſee, ād they went out in to the wilderneſſe of Sur. And they went thre dayes longe in the wilderneſſe ād coude finde no water. At the laſt they came to Mara: but they coude not drynke off the waters for bitterneſſe, for they were better. therfore the name of the place was called Mara. Then the people murmured agaynſt Moſes ſaynge: what ſhall we drinke? And Moſes cried vnto the Lorde and he ſhewed him a tre: and he caſt it in to the water, and they waxed ſwete.

There he made them an ordinaunce and a lawe,

lawe, and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lord your God, and will do that which is righte in his syght and will geue an eare vnto his cõmaũdmentes, and kepe all his ordinaunces: thã will I put none of this diseases apon the whiche I brought vpon the Egiptiãs: for I am the Lorde thy surgione.

We must do that which is right in gods sight ãd as his worde teacheth vs and not after our awne imaginacion.

¶ The. xvj. Chapter.

AND they came to Elim where were. xij welles of water and. lxx. date trees, and they pitched there by the water. And they toke their yourney frõ Elim, and all the hole cõpanye of the childern of Israell came to the wilderneſſe of Sin, which lieth betwene Elim ãd Sinai: the. xv. daye of the seconde moneth after that they were come out of the lande of Egipte. And the hole multitude of the childern of Israel murmured agaynst Moses ãd Aarõ in the wilderneſſe and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte, when we satt by the fleſſh pottes and ate bred oure belies full for ye haue broughte vs out in to this wilderneſſe to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses: behold, I will rayne bred frõ heauẽ doune to you, ãd let the people goo out ãd gather daye by daye, that

ye, that I maye proue thē whether they wil walke in my lawe or no. The .vj. daye let thē prepare that which they will brīge in, ād let it be twise as moch as they gather in dayly. And Moses ād Aarō sayde vnto all the childerē of Israel: at euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egipte ād in the mornynge ye shall se the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we that ye shuld murmure against vs. And moreouer spake Moses. At euē the Lorde will geue you flesh to eate ād in the mornynge bred ynough, because the Lord hath herde youre murmur whiche ye murmur agaynst hī: for what ar we? youre murmurynge is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgīges. And as Aarō spake vnto the hole multitude of the childerē of Israel, they loked toward the wilderuesse: ād beholde, the glorie of the Lord apeared ī a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmurīg of the childrē of Israel, tell thē therfore ād saye that at euē they shall eate flesh, ād i the morninge they shall be filled with bred, ād

ye shall

ye ſhall knowe that I am the Lorde youre god
And at euē the quayles came ād couered the groūde where they laye. And in the mornynge the dewe laye rounde aboute the hoſte. And whē the dewe was fallē: behold, it laye apō the grounde in the wilderneſſe, ſmall ād roūde ād thyn as the hore froſt on the groūde. when the childrē of Iſrael ſawe it, they ſayde one to another: what is this? for they wiſt not what it was And Moſes ſayde: this is the breed which the Lorde hath geuē you to eate. This is the thinge which the Lord hath cōmaūded, that ye gather euery mā ynough for hī to eate: a gomer full for a mā acordīge to the nōbre off you, ād gather euery mā for thē which are in his tente.

And the childern of Iſrael dyd euen ſo, ād gathered ſome more ſome leſſe, and dyd mete it with a gomer. And vnto him that had gathered moch remayned nothinge ouer, ād vnto hī that had gathered litle was there no lacke: but euery mā had gathered ſufficiēt for his eatinge. And Moſes ſayde vnto them. Se that no mā let oughte remayne of it tyll the mornīge. Notwithſtondinge they harkened not vnto Moſes: but ſome of thē lefte of it vntyll the mornynge, and it waxte full of wormes ād ſtāke and Moſes was angrie wyth them.

And they gathered it all mornīges: euery mā as moch

as moch as ſuffiſed for his eatinge, for as ſone as the hete of the ſonne came it moulte. And the. vj. daye they gathered twiſe ſo moch bred: ij. gomers for one mā, ād the ruelars of the mul titude came ād tolde Moſes. And he ſayde un to thē, this is that which the Lorde hath ſayde tomorow is the Sabbath of the holie reſt of the Lord: bake that which ye will bake ād ſeth that ye will ſeth, ād that which remayneth lay vp for you ād kepe it till the mornynge. And they layde it vp till the mornynge as Moſes bad ād it ſtāke not nether was there any wormes therī And Moſes ſayde: that eate this daye: for to da ye it is the Lordes Sabbath: to daye ye ſhal fin de none in the feld, Sixte dayes ye ſhall gather it, for the, vij. is the ſabbath: there ſhal be none there in.

Notwithſtondinge there went out of the pe ople in the ſeuenth daye for to gather: but they founde none. Thē the Lorde ſeyde vnto Mo ſes: how longe ſhall it be, yer ye will kepe my cōmaundmētes ād lawes? Se becauſe the Lor de hath geuē you a Sabbath, therfor he geueth you the. vj. daye bred for. ij. dayes. Byde therfo re euery mā athome, ād let no mā go out of his place the ſeuenth daye. And the people reſted the ſeuenth daye. And the houſſe of Iſrael cal led it Man, And it was lyke vnto Coriander

ſede.

ſeed and white, and the taſte of it was lyke vnto wafers made with honye.

And Moſes ſayde: this is that which the Lorde commaundeth: fyll a Gomor of it, that it maye be kepte for youre childern after you: that they maye ſe the bred wherewith he fedd you in wylderneſſe, when he had broughte you out of the lande of Egipte. And Moſes ſpake vnto Aaron: take a cruſe and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moſes. And Aaron layed it vppe before the teſtimonye there to be kepte.

Reliques ought to be but a remembraunce only.

And the childern of Iſrael ate man. xl. yere vntill they came vnto a lande inhahited. And ſo they ate Man, euen vntill they came vnto the bordres of the lãde of Canaan, And a Gomer is the tenth parte of an Epha.

The. xvij. Chapter.

AND all the companye of the childern of Iſrael went on their iourneys from the wilderneſſe of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moſes and ſayde: geue us water to drynke. And Moſes ſayde vnto them: why chyde ye with me, and wherfore do ye tempte

ye tempte the Lorde? There the people thyrsted for water, and murmured agenst Moses ād sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be almost redye to stone me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ād thi rod wherwith thou smotest the riuer, take in thine hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ād there shall come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidynge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

Then came Amalech ād foughte with Israel in Raphidim. And Moses sayde vnto Iosua: chose out men aud goo fighte with Amelech Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

ron and Hur went vp to the toppe of the hyll. And when Moſes helde vp his hande, Iſrael had the better. And when he late his hande doune, Amelech had the better.

when Moſes handes were weery, they toke a ſtone and put it vnder him, and he ſatt doune there on. And Aaron and Hur ſtayed vpp his handes the one on the one ſyde and the other on the other ſyde. And his handes were ſtedie vntill the ſonne was doune. And Ioſua diſcomfeted Amaleeh ād his people with the edge of his ſwerde.

And the Lorde ſayde vnto Moſes: write this for a remembraunce in a boke and tell it vnto Ioſua, for I will put out the remembraunce of Amalech from vnder heauen. And Moſes made an alter ād called the name of it *Iehouah Niſſi, for he ſayde: the hande is on the ſeate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

Iehouah niſſi the Lorde is he that exalteth me.

The. xviij. Chapter.

IEthro the preſt of Madian Moſes father in lawe herde of all that God had done vnto Moſes and to Iſrael his people, how that the Lorde had broughte Iſrael out of Egipte. And he toke Ziphora Moſes wyfe, after

after she was sente backe, and hir .ij. sonnes, of which the one was called Gerson, for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliesar: for the God of my father was myne helpe ād delyuered me from the swerde of Pharao.

And Iethro Moses father in lawe came wyth his two sonnes and his wife vnto Moses in to the wilderneesse: where he had pitched his tente by the mounte of God. And he sent worde to Moses: I thi father in law Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssaunce and kysssed him, and they saluted etch other ād came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egiptians for Israels sake, and all the trauayle that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioesed ouer all the good which the Lorde had done to Israel, and becausse he had delyuered them out of the hande of the Egiptians. And Iethro sayde: blessed be the Lorde which hath delyuered you out of the hande of the Egiptians ād out of the hande of Pharao, which hath delyuered his people from vnder the power of

the Egiptians. Now I knowe that the Lorde is greater thē all goddes, for becauſe that they dealte prowdly with them. And Iethro Moſes father in lawe offred burntoffrynges and ſacrifyces vnto God. And Aaron and all the elders of Iſrael came to eate bred with Moſes father in lawe before God.

And it chaunched on the morow, that Moſes ſatt to iudge the people, and the people ſtode aboute Moſes from mornynge vnto euen. when his father in lawe ſawe all that he dyd vnto the people, he ſayde: what is this that thou doeſt vnto the people? why ſytteſt thou thi ſelf and letteſt all the people ſtonde aboute the frō mornynge vnto euen? And Moſes ſayde vnto his father in lawe: becauſe the people came vnto me to ſeke councell of God. For whē they haue a matter, they come vnto me, and I muſt iudge betwene euery man and his neyboure, and muſt ſhewe them the ordinaūces of God and his lawes.

And his father in lawe ſayde vnto him: it is not well that thou doſt. Thou doeſt vnwyſely and alſo this people that is with the: becauſe the thinge is to greuons for the, and thou art not able to do it thi ſelfe alone. But heare my voyce, and I will geue the councell, and God ſhalbe with the. Be thou vnto the people to

Godward

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Mathe. 4

bringe that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ād let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundreds, ouer fiftie and ouer ten And they iudged the people at all seasons, ād broughte the harde causes vnto Moses: and iudged all small maters them selues. And thā Moses let his father in lawe departe, and he went in to his awne londe.

The. xix. Chapter.

ye haue ſene what I did vnto the Egyptians and how I toke you vpp apon Egles wynges, and haue broughte you vnto my ſelfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye ſhall be myne awne aboue all nations, for all the erth is myne. Ye ſhall be vnto me a kyngdome of preaſtes and and holie people: theſe are the wordes which thou ſhalt ſaye vnto the childern of Iſrael.

And Moſes came and called for the elders of Iſrael, and layde before them all theſe wordes which the Lorde had commaunded him. And the people anſwered all together and ſayde: All that the Lorde hath ſayde, we will doo. And Moſes broughte the wordes of the people vnto the Lorde.

And

And the Lorde ſayde vnto Moſes: Lo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and alſo beleue the for euer. And Moſes ſhewed the wordes of the people vnto the Lorde

And the Lorde ſayde vnto Moſes: Go vnto the people and ſanctifie them to daye and tomorow, and let them waſh their clothes: that they maye be redie agaynſt the thyrde daye. For the thyrde daye the Lorde will come doune in the ſighte of all the people vpon mounte Sinai. And ſett markes rounde aboute the people and ſaye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it, for whoſoeuer twicheth the mounte, ſhall ſurely dye There ſhall not an hande twych it, but that he ſhall ether be ſtoned or els ſhot thorow: whether it be beeſt or man, it ſhall not lyue. when the horne bloweth: than let thē come vp in to the mounten

And Moſes went doune from the mounte vnto the people and ſanctifyed them, ād they waſſhed their clothes: And he ſayde vnto the people: be redie agenſt the thirde daye, and ſe that ye come not at youre wiues. And the thirde daye in the mornynge there was thunder, and lightenynge and a thicke clowde apō the mounte, ād the voyce of the horne waxed exceadynge

creadynge lowde, and all the people that was in the hoste was afrayde: And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all togither on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceadinge fearfull. And the voyce of the horne blewe and waxed lowder, ād lowder. Moses spake, ād God answered hī ād that with a voyce. And the Lord came doune vppon mounte Sinai: euen in the toppe of the hyll, ād called Moses vp in to the toppe of the hyll. And Moses went vppe.

And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp vnto the Lorde for to se hī, ād so many off thē perissn. And let the preastes also which come to the Lordes presence, sanctifie them selues: lest the Lorde smyte them, Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs saynge: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou ād Aaron with the. But let not the preastes and the

people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wēt doune vnto the people and tolde them.

¶ The. xx. Chapter.

AND God spake all these wordes ād sayde: I am the Lorde thy God, which haue brought the out of the londe of Egipte ād out of the house of bondage. Thou shalt haue none other goddes in my syght.

Thou shalt make the no grauen ymage, nether any symilitude that is in heauen aboue, ether in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy sylf vnto them nether serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the childern vnto the third and fourth generacion of thē that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him giltlesse that taketh his name in vayne.

Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour ād do al that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt

shalt do no maner worke: nether thou nor thy sonne, nor thy doughter, nether thy manservaunte nor thy maydeservaunte, nether thy catell nether yet the straunger that is within thi gates For in sixe dayes the Lorde made both heauen and erth and the see and all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ād thy mother, that thy dayes may be lōge in the lōde which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agēst thy neghboure

Thou shalt not couet thy neghbours housse: nether shalt couet thy neghbours wife, his māservaunte, his mayde, his oxe, his asse or oughte that is his.

And all the people sawe the thunder ād the lyghteninge and the noyse of the horne, ād howe the mountayne smoked. And whē the people sawe it, they remoued ād stode a ferre of ād saide vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not, for God is come to proue you, and

The lawe causeth wrath ād maketh a mā flee from God: but the Gospell draweth ād maketh a mā bolde to come vnto God.

that his feare maye be amonge you that ye ſynne not.

And the people ſtode aferre of, ād Moſes went in to the thicke clowde where God was And the Lorde ſayde vnto Moſes: thus thou ſhalt ſaye vnto the childern of Iſrael: Ye haue ſene how that I haue talked with you from out of heauen. Ye ſhal not make therfore with me goddes of ſyluer nor goddes of golde: in no wyſe ſhall ye do it. An alter of erth thou ſhalt make vnto me ād there on offer thy burntoffe rinʒes ād thy peaceoffrinʒes, and thy ſhepe ād thine oxen. And in all places where I ſhall put the remēbraunce of my name, thither I will come vnto the and bleſſe the.

But and yf thou wilt make me an alter off ſtone, ſe thou māke it not of hewed ſtone, for yf thou lyfte vp thy tole vpon it, thou ſhalt polute it. Moreouer thou ſhalt not goo vp wyth ſteppes vnto myne alter, that thy nakednеſſe be not ſhewed there on.

The. xxj. Chapter.

Lawes Bondemen

THeſe are the lawes which thou ſhalt ſet before thē. Yf thou bye a ſeruaunte that is an hebrue, ſixte yeres he ſhall ſerue, and the ſeuenth he ſhall goo out fre paynge nothinge. Yf he came alone, he ſhall goo out alone: Yf he came maried, his wife ſhall go out with hī.

And

And yf his maſter haue geuen him a wife and ſhe haue borne him ſonnes or doughters: then the wife and hir childern ſhalbe hir maſters ād he ſhall goo out alone. But and yf the ſervaunte ſaye I loue my maſter and my wife and my children, I will not goo out fre. Then let his maſter bringe him vnto the Goddes ād ſet him to the doore or the dorepoſt, ād bore his eare thorow with a naule, ād let him be his ſervaunte for euer.

Goddes are the iudges vvhiche are in gods ſtede.

Yf a man ſell his doughter to be a ſervaunte: ſhe ſhall not goo out as the men ſervauntes doo. Yf ſhe pleaſe not hir maſter, ſo that he hath geuen her to no man to wife, then ſhal he let hir goo fre: to ſell her vnto a ſtraunge nacion ſhal he haue no power, becauſe he deſpiſed her. Yf he haue promyſed her vnto his ſonne to wife, he ſhal deale with her as men do with their doughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage ſhall he not myniſſhe. Yf he do not theſe thre vnto her, then ſhall ſhe goo out fre and paye no money.

Murther

He that ſmyteth a man that he dye, ſhalbe ſlayne for it. Yf a mā laye not awayte but God delyuer him in to his hande, then I wyll poynte the a place whether he ſhall fle. Yf a man come preſumptuouſly vppon his neyghboure ād

ſlee

But the pope saith come to myne altare.

slee him with gile, thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be proued vppon hym) shall be slayne for it. And he that curseth his father or mother, shall be put to deth for it. Yf men stryue together and one smyte another with a stone or with his fyste, so that he dye not, but lyeth in bedd: yf he rise agayne and walke without vpon his staffe then shall he that smote hī goo quyte: saue only he shal bere his charges while he laye in bed and paye for his healinge.

Yf a man smyte his servaunte or his mayde with a staffe that they dye vnder his hande, it shalbe auenged. But ād yf they contynue a daye or two, it shall not be auenged for they are his money.

when men stryue and smyte a woman with childe so that hir frute departe from her and yet no myssfortune foloweth: then shall he be mersed, acordynge as the womans husbonde will laye to his charge, and he shall paye as the dayesmen appoynte him. But and yf any myssfortune folowe, then shall he paye lyfe for lyfe, eye for eye, toth for toth, hande for hande, foote for fote, burnynge for burnynge, wonde for

wonde

wonde and ſtrype for ſtrype.

Yf a man ſmyte his ſervaunte or his mayde in the eye and put it out, he ſhall let thē goo fre for the eyes ſake. Alſo yf he ſmyte out hys ſervauntes or his maydes toth, he ſhall let thē go out fre for the tothes ſake.

God ſo abhorreth murther, that the vnreſonable beſtes muſt dye therfore, and there fleſh caſt away

Yf an oxe gore a man or a woman that they dye, then the oxe ſhalbe ſtoned, and hys fleſh ſhall not be eaten: and his maſter ſhall go quyte.

Yf the oxe were wont to runne at men in tyme paſt and it hath bene tolde his maſter, and he hath not kepte him, but that he hath kylled a man or a woman: then the oxe ſhalbe ſtoned and hys maſter ſhall dye alſo.

Yf he be ſett to a ſumme off money, then he ſhall geue for the delyueraunce off his lyfe, acordynge to all that is put vnto him.

And whether he hath gored a ſonne or a doughter, he ſhalbe ſerued after the ſame maner

But yf it be a ſervaunt or a mayde that the oxe hath gored, then he ſhall geue vnto their maſter the ſumme of .xxx. ſicles, ād the oxe ſhall be ſtoned.

Yf a man open a well or dygge a pytt and couer it not, but that an oxe or an aſſe fall theryn / the owner off the pytte ſhall make it good

ke it good and geue money vnto their maſter, and the dead beeſt ſhalbe his.

Yf one mans oxe hurte anothers that he dye: then they ſhall ſell the lyue oxe and deuyde the money, and the deed oxe alſo they ſhall deuyde. But and yf it be knowne that the oxe hath vſed to puſſhe in tymes paſt, then becauſe his maſter hath not kepte hī, he ſhall paye oxe for oxe. and the deed ſhalbe his awne.

¶ The. xxij. Chapter

ſteale

Thefte. YF a man ſteake an oxe or ſhepe ād kylle it or ſelle it, he ſhall reſtore. v. oxen for an oxe, and. iiij. ſhepe for a ſhepe.

Yf a thefe be founde breakynge vpp ād be ſmytten that he dye, there ſhall no bloude be ſhed for him: excepte the ſonne be vpp when he is founde, then there ſhalbe bloude ſhed for him,

A thefe ſhall make reſtitucyon: Yf he haue not wherewith, he ſhalbe ſolde for his thefte. Yf the thefte be founde in his hande alyue (whether it be oxe, aſſe or ſhepe) he ſhall reſtore double.

Yf a man do hurte felde or vyneyarde, ſo that he put in his beeſt to fede in another mans felde: off the beſt off hys owne felde, and

and of the beſt of his awne vyneyarde, ſhall he make reſtitucyon.

Yf fyre breake out and catch in the thornes, ſo that the ſtoukes of corne or the ſtõdyng corne or felde be conſumed therwith: he that kynled the fyre ſhall make reſtitucyon.

Yf a man delyuer his neghboure money or ſtuffe to kepe, and it be ſtolen out of his houſſe: Yf the thefe be foũde, he ſhal paye double Yf the thefe be not founde, then the goodmã of the houſſe ſhalbe brought vnto the goddes and ſwere, whether he haue put his hande vnto his neghbours good.

And in all maner of treſpace, whether it be oxe, aſſe, ſhepe, rayment or ony maner loſt thynge which another chalẽgeth to be his, the cauſe of both parties ſhall come before the goddes. And whom the goddes condẽne: the ſame ſhall paye double vnto his neghboure.

Yf a man delyuer vnto his neghboure to kepe, aſſe, oxe, ſhepe or what ſoeuer beeſt it be and it dye or be hurte or dryuen awaye and no man ſe it: then ſhall an othe of the Lorde goo betwene them, whether he haue put his hande vnto his neghbours good, and the owner of it ſhall take the othe, and the other ſhall not make it good: Yf it be ſtollen from him, then he ſhall make reſtitucion vnto the owner: Yf

it be

it be torne with wylde beeſtes, thē let him brin ge recorde of the teerynge: and he ſhall not make it good.

when a man boroweth oughte of his negh bour yf it be hurte or els dye, and yf the owner therof be not by, he ſhall make it good: Yf the owner there of be by, he ſhall not make it good namely yf it be an hyred thinge ād came for hyre.

yf a man begyle a mayde that is not betrou thed and lye with her, he ſhall endote her and take her to his wife: Yf hir father refuſe to ge ue her vnto him, he ſhall paye money acordyn ge to the dowrie of virgens.

vvyches Thou ſhalt not ſuffre a witch to lyue, who ſoeuer lyeth with a beeſt, ſhalbe ſlayne for it.

* He that offreth vnto ony goddes ſaue vnto the Lorde only, let him dye without redemp tion, vexe not a ſtraunger nether oppreſſe him for ye were ſtraungers in the londe of E gipte.

Ye ſhall trouble no wedowe nor fatherle ſſe childe: * Yf ye ſhall trouble thē: they ſhall crye vnto me, ād I wyll ſurely heare their crye and then will my wrath waxe hoote and I will kyll you with ſwerde, and youre wyues ſhalbe wedowes and youre childern father leſſe.

Let all op preſſars of the pore take hede to this texte.

Yf

Yf thou lende money to ani of my people that is poore by the, thou ſhalt not be as an vſurer vnto him, nether ſhalt oppreſſe him with vſerye. Lend

Yf thou take thi neghbours raymēt to pledge, ſe that thou delyuer it vnto him agayne by that the ſonne goo doune. For that is his couerlet only: cuē the rayment for his ſkynne wherin he ſlepeth: or els he will crye vnto me ād I will heare him, for I am mercyfull. Plegge.

Thou ſhalt not rayle vppon the goddes, nether curſe the ruelar of thi people. Goddes.

Thy frutes (whether they be drye or moyſt) ſe thou kepe not backe. Thi firſtborne ſonne thou ſhalt geue me: likewiſe ſhalt thou doo of thine oxen and of thy ſhepe. Seuen dayes it ſhall be with the dame, and the. viij. daye thou ſhalt geue it me.

Ye ſhalbe holye people vnto me, and therfore ſhall ye eate no fleſh that is torne of beeſtes in the feld. But ſhall caſt it to dogges.

The. xxiij. Chapter.

THou ſhalt not accepte a vayne tale, nether ſhalt put thine hande with the wicked to be an vnrightous witneſſe: False witneſſe.

Thou ſhalt not folowe a multitude to do euell: nether anſwere in a mater of plee that thou woldeſt to folow many turne a ſyde from

from the trueth, nether ſhalt thou paynte a poore mans cauſe.

whē thou meteſt thine enimies oxe or aſſe goynge a ſtraye, thou ſhalt brynge thē to him agayne.

Yf thou ſe thine enimies aſſe ſynke vnder his burthen, thou ſhalt not paſſe by and let him alone: but ſhalt helpe him to lyfte him vp agayne.

Thou ſhalt not hynder the righte of the poore that are amonge you in their ſute.

Kepe the ferre from a falſe mater, and the Innocent and righteous ſe thou ſley not, for I will not iuſtifye the weked.

Gyftes. Thou ſhalt take no giftes, for giftes blynde the ſeynge and peruerte the wordes of the righteous.

Straunger. Thou ſhalt not oppreſſe a ſtraunger, for I knowe the herte of ſtraunger, becauſe ye were ſtraungers in Egipte.

Sixe yeres thou ſhalt ſowe thi londe ād gather in the frutes theroff: and the ſeuenth yere thou ſhalt let it reſt and lye ſtyll, that the poore of thi people maye eate, and what they leaue, the beeſtes of the felde ſhall eate: In like maner thou ſhalt do with thi vyneyarde ād thine olyue trees.

Sixe dayes thou ſhalt do thi worke ād the

ſeuenth

ſeuenth daye thou ſhalt kepe holie daye, that thyne oxe and thine aſſe maye reſt ād the ſonne of thi mayde and the ſtraunger maye be refreſſhed.

And in all thinges that I haue ſayde vnto you be circumſpecte.

And make no reherſall of the names of ſtraunge goddes, nether let any man heare thē out of youre mouthes.

Thre feaſtes thou ſhalt holde vnto me in a yere. Thou ſhalt kepe the feaſt of ſwete bred that thou eate vnleuend bred .vij. dayes lōge as I cōmaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou cameſt out of Egipte: ād ſe that noman appeare before me emptie. And the feaſt of Herueſt, when thou reapeſt the firſtfrutes of thy laboures which thou haſt ſowne in the felde. And the feaſt of ingaderynge, in the ende of the yere: when thou haſt gathered in thy laboures out of the felde.

Thre tymes in a yere ſhall all thy menchildern appere before the Lorde Iehouah.

Thou ſhalt not offer the bloude of my ſacrifyce with leuended bred: nether ſhall the fatt of my feaſt remayne vntill the mornynge.

The firſt of the firſtfrutes of thy lōde thou ſhalt

ſhalt bringe in to the houſſe of the Lorde thy God thou ſhalt alſo not ſeth a kyde in his mothers mylke.

Beholde, I ſende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not ſpare youre myſdedes, yee and my name is in him. But and yf thou ſhalt herken vnto his voyce ād kepe all that I ſhall tell the, thē I wilbe an enimye vnto thyne enimies and an aduerſarie vnto thine aduerſaries.

when myne angell goth before the ād hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebuſites and I ſhall haue deſtroyed them: ſe thou worſhippe not their goddes nether ſerue them, nether do after the workes of them: but ouertrowe them and breake doune the places of them And ſe that ye ſerue the Lorde youre God, ād he ſhall bleſſe thi bred and thy water, ād I will take all ſyckneſſes awaye from amonge you.

Moreouer there ſhalbe no woman childleſſe or vnfrutefull in thi londe, and the nombre of thi dayes I will fulfyll. I will ſende my feare before the and will kyll all the people whether thou ſhalt goo. And I will make all thine enemies turne their backes vnto the, ād I will

ſend

ſend hornettes before the, and they ſhall dryue out the Heuites, the Cananites and the Hethites before the.

I will not caſt them out in one yere, leſt the lande growe to a wylderneſſe: and the beeſtes of the felde multiplye apon the.

But a litle and a litle I will dryue them out before the, vntill thou be increaſed that thou mayſt enherett the londe. And I will make thi coſtes frō the red ſee vnto the ſee of the Philiſtenes and from the deſerte vnto the ryuer. I will delyuer the inhabiters of the londe in to thine hande, and thou ſhalt dryue them out before the. And thou ſhalt make none appoyntment with them nor wyth their goddes. Nether ſhall they dwell in thi londe, leſt they make the ſynne a gaynſt me: for yf thou ſerue their goddes, it will ſurely be thy decaye.

By the ryuer vnderſtonde the river Euphrates,

The xxiiij. Chapter.

AND he ſayde vnto Moſes: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .lxx. elders of Iſrael, and worſhippe a ferre of. And Moſes went him ſelfe alone vnto the Lorde, but they came not nye, nether came the people vp with him.

And Moſes came ād tolde the people al the wor-

wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early ād made an alter vnder the hyll, and. xij. pilers acordynge to the nombre of the. xij. trybes of Israel, ād sent yonge men of the childern of Israel to sacrifyce burntoffrynges ād to offre peaceoffrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the otherhalfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude ād sprinkeld it on the people ād sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made wyth you apon all these wordes.

Then went Moses and Aaron, Nadab ād Abihu and the. lxx. elders of Israel vppe, and sawe the God of Israel, and vnder his fete as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God

they

they ate and dronke.

And the Lorde ſayde vnto Moſes: come vpp to me in to the hyll and be there, ād I will geue the tables of ſtone and a lawe and commaundmentes, which I haue written to teach them. Then Moſes roſe vppe ād his miniſter Ioſua, and Moſes went vppe in to the hyll of God, ād ſeyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moſes was come vpp in to the mounte, a clowde couered the hyll, and the glorye of the Lorde abode apon mounte Sinai, and the clowde couered it .vi. dayes. And the ſeuenth daye he called vnto Moſes out of the clowde. And the facyon of the glorie of the Lorde was like conſumynge fyre on the toppe of the hyll in the ſyghte of the childern of Iſrael. And Moſes went in to the mountayne And Moſes was in the mounte .xl. dayes and xl. nyghtes.

The .xxv. Chapter

AND the Lorde talked with Moſes ſaynge: ſpeake vnto the childern of Iſrael that they geue me an heueoffrynge, and of euerey man that geueth it willingly wyth his herte, ye ſhall take it. And this is the heue-

offrynge which ye shall take of them: gold, siluer ād brasse: and Iacynct coloure, scarlet, purpull, bysse and gootes here: rams skynnes that are red, and the skynnes of taxus and sethimo wodd, oyle for lightes and spices for a noyntynge oyle and for swete cense: Onix stones and sett stones for the Ephod and for the brestlappe.

Ephod is a garment lyke an amyce.

And they shall make me a sanctuarye that I maye dwell amonge them. And as I haue shewed the the facion of the habitaciō and of all the ornamentes therof, euē so se that ye make it in all thynges.

And they shall make an arke of sethim wodd. ij. cubittes and an halfe longe, a cubite ād an halfe brode and a cubitt and an halfe hye. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hye vppon it a crowne of golde rounde aboute. And thou shalt cast. iiij. rynges of golde for it and put them in the .iiij. corners there of .ij. rynges on the one syde of it and ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynges alonge by the sydes of the arke, to bere it with all. And the staues shall abyde in the rynges of the arke, and shall not be taken awaye.

And

And thou ſhalt put in the arke, the wytneſſe which I ſhall geue the.

And thou ſhalt make a mercyſeate of pure golde. ij. cubytes and an halfe longe and a cubete and an halfe brode. And make. ij. cherubyns off thicke golde on the .ij. endes of the mercy ſeate: and ſett the one cherub on the one ende and the other on the other ende of the mercyſeate: ſo ſe that thou make them on the ij. endes there of. And the cherubyns ſhall ſtretch their wynges abrode ouer an hye, ād couer the mercy ſeate with their wynges, and theyr faces ſhall loke one to another: euē to the mercyſeate warde, ſhall the faces of the cherubyns be. And thou ſhalt put the mercyſeate aboue apon the arke, ād in the arke thou ſhalt put the wytneſſe which I will geue the.

There I will mete the and will comon with the from apon the mercyſeate from betwene the two cherubyns which are apon the arke of witneſſe, of all thynge which I will geue the in commaundment vnto the childern of Iſrael.

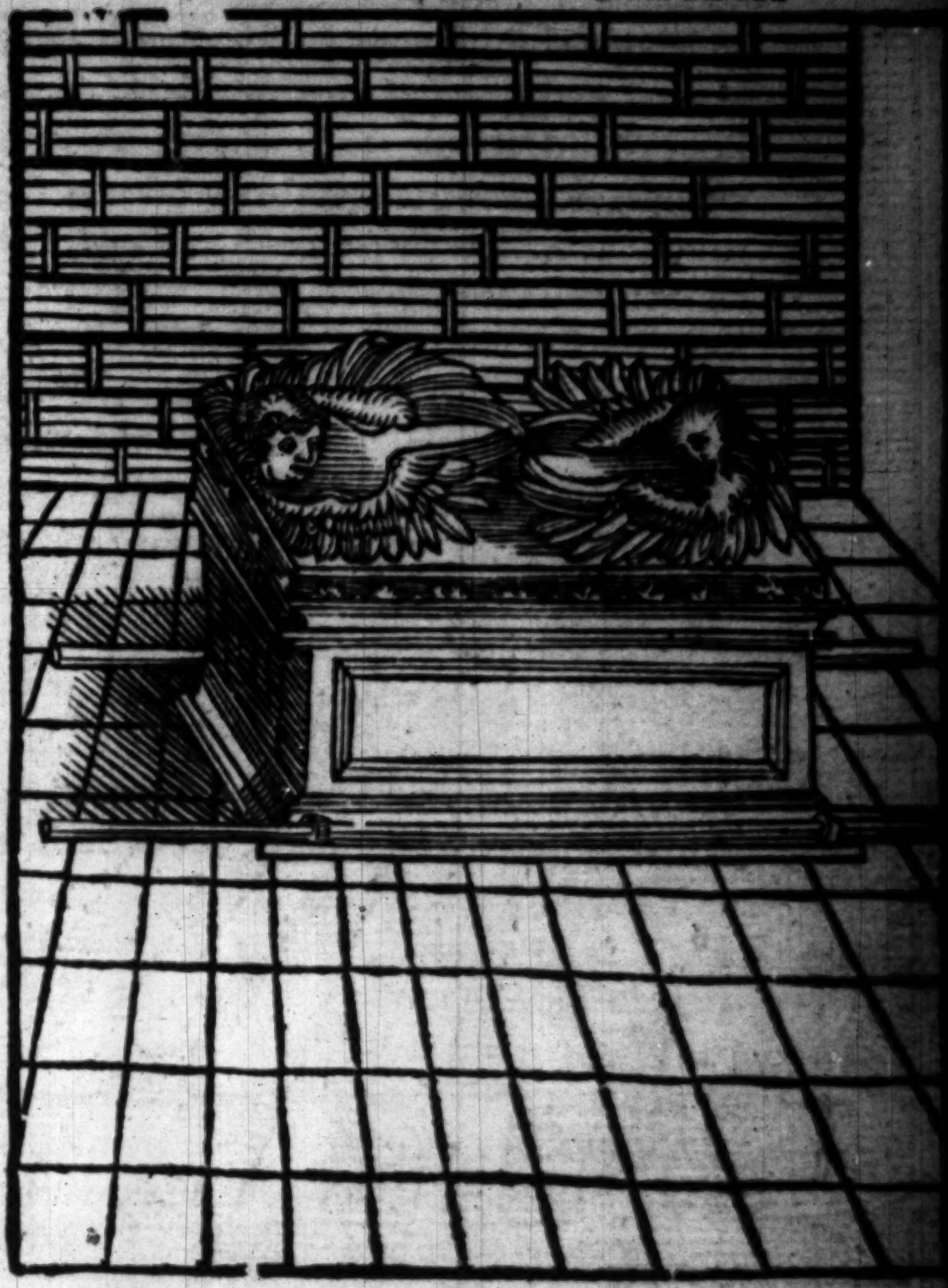
Thou ſhalt alſo make a table of ſethim wod of two cubittes longe and one cubett brode ād a cubett ād an halfe hye. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

an whope of.iiij.fyngers brode, rounde aboute, And make a goldē crowne alſo to the whope rounde aboute. And make for it.iiij.rynges of golde and put them in the corners that are on the.iiij.fete therof: euē harde vnder the whope ſhall the rynges be, to put in ſtaues to bere the table with all. And thou ſhalt make ſtaues of Sethim wore and ouerleye thē with golde, that the table maye be borne with them And thou ſhalt make his diſſhes, ſpones, pottes and flatpeces to poure out withall, of fyne golde. And thou ſhalt ſett apon the table, ſhewbred before me allwaye.

Shewbred because it was alwaye in the preſence and ſight of the Lorde

And thou ſhalt make a candelſticke of pure thicke golde with his ſhaft, braunches, bolles, knoppes ād floures proceadynge there out Syxe braunches ſhall procede out of the ſydes of the candelſticke.iij.out of the one ſyde and iij.out of the other. And there ſhalbe.iij. cuppes like vnto almondes with knoppes ād floures vppon euery one of the.vi.braunches that procede out of the cādelſtycke: and in the candelſticke ſelfe.iiij.cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder eueri.ij.braūches of the ſyxe that procede out of the cādelſtycke. And the knoppes and the braunches ſhall be altogether, one pece of pure thicke golde.

And



¶ The forme of the arke of wittneſſe with his ſtaues and two cherubyns.



¶ The table of shewbreed with the loves of bread vpon it, and his other vessels.



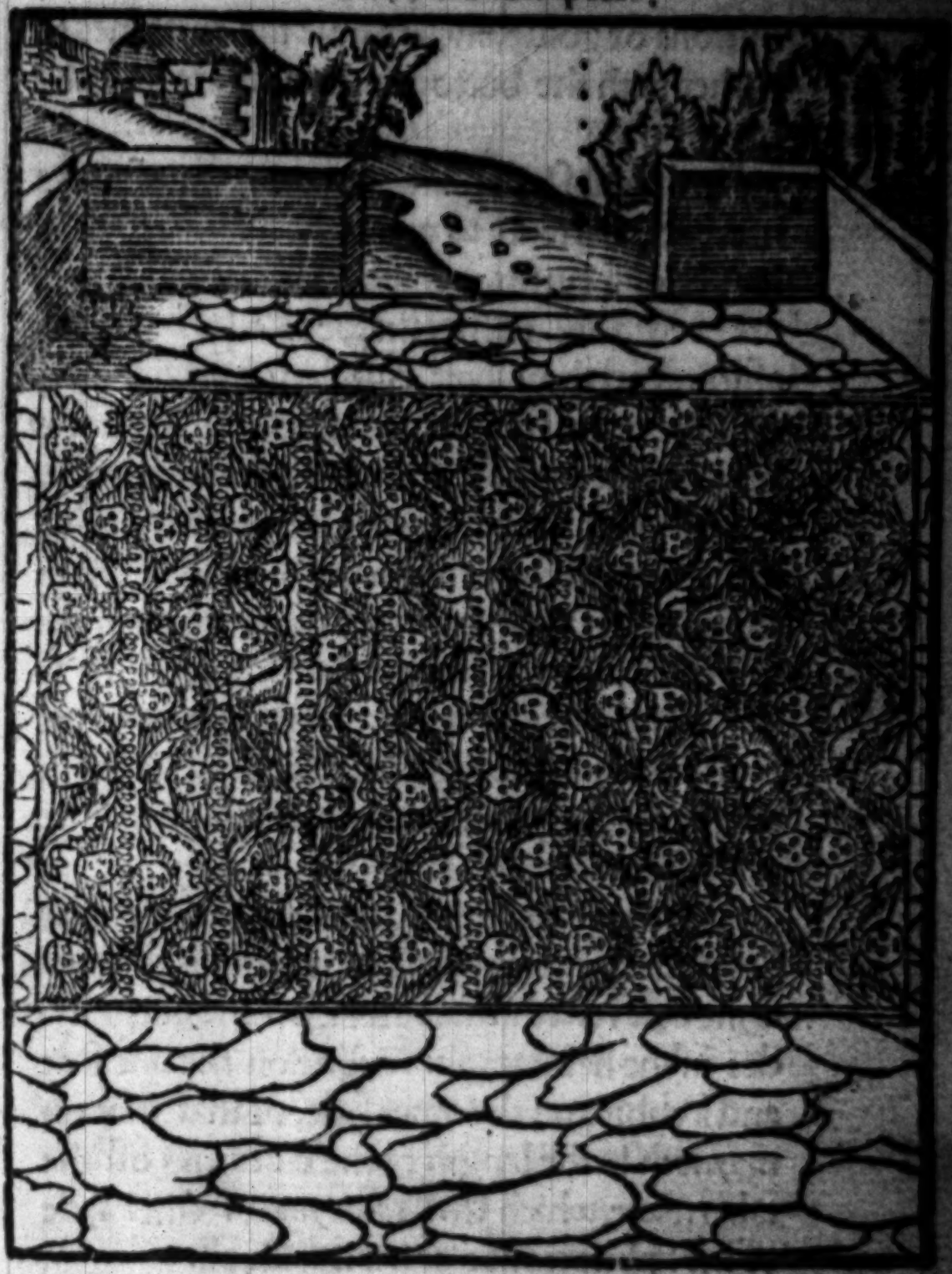
¶ The facion of the cãdelsticke with his lam pes, snoffers and other neceſſaryes.

And thou ſhalt make. vij. lampes and put them an hye there on, to geue lighte vnto the other ſyde that is ouer agaynſt it: with ſnoffers and fyre pannes of pure golde. And hundred pounde weyghte of fyne golde ſhall make it with all the apparell. And ſe that thou make them after the facyon that was ſhewed the in the mounte.

The xxvi. Chapter.

AND thou ſhalt make an habitatyō with ten curteynes of twyned byſſe, Iacyncte ſcarlet and purpull, and ſhalt make them with cherubyns of broderd worke. The lenghte of a curtayne ſhalbe. xxviij. cubyttes, and the bredth. iiij. and they ſhalbe all of one meaſure: fyue curtaynes ſhalbe coupled together one to a nother: and the other fyue likewiſe ſhalbe coupled together one to another.

Then ſhalt thou make louppes of Iacyncte coloure, a longe by the edge of the one curtayne even in the ſelvege of the couplinge courtayne. And likewiſe ſhalt thou make in the edge of the vtmoſt curtayne that is coupled therwith on the other ſyde. Fyftie louppes ſhalt thou make in the one curtayne, ād fiftie in the edge of the other that is couppled therwith on the other ſyde: ſo that the louppes be one ouer agenſte a nother. And thou ſhalt make fyftie buttons



¶ The forme of the ten cortaynes of the taber-
nacle with their cherubins and fiftye loupes.

buttons of golde, and couple the curtaynes to gether with the buttons: that it maye be an habitacyon.

And thou shalt make .xj. curtaynes of gotes heere, to be a tente to couer the habitacyō The lenght of a curtayne shalbe .xxx. cubettes, and the bredth .iiij. ād they shalbe all .xi. of one measure. And thou shalt couple .v. by thē selues, and the other sixe by them selues, ād shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones off brasse and put them on the louppes, and couple the tent together with all: that there may be one tabernacle.

And the remnaunt that resteth in the curtaynes of the tente: euē the bredeth of halfe a curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remayneth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

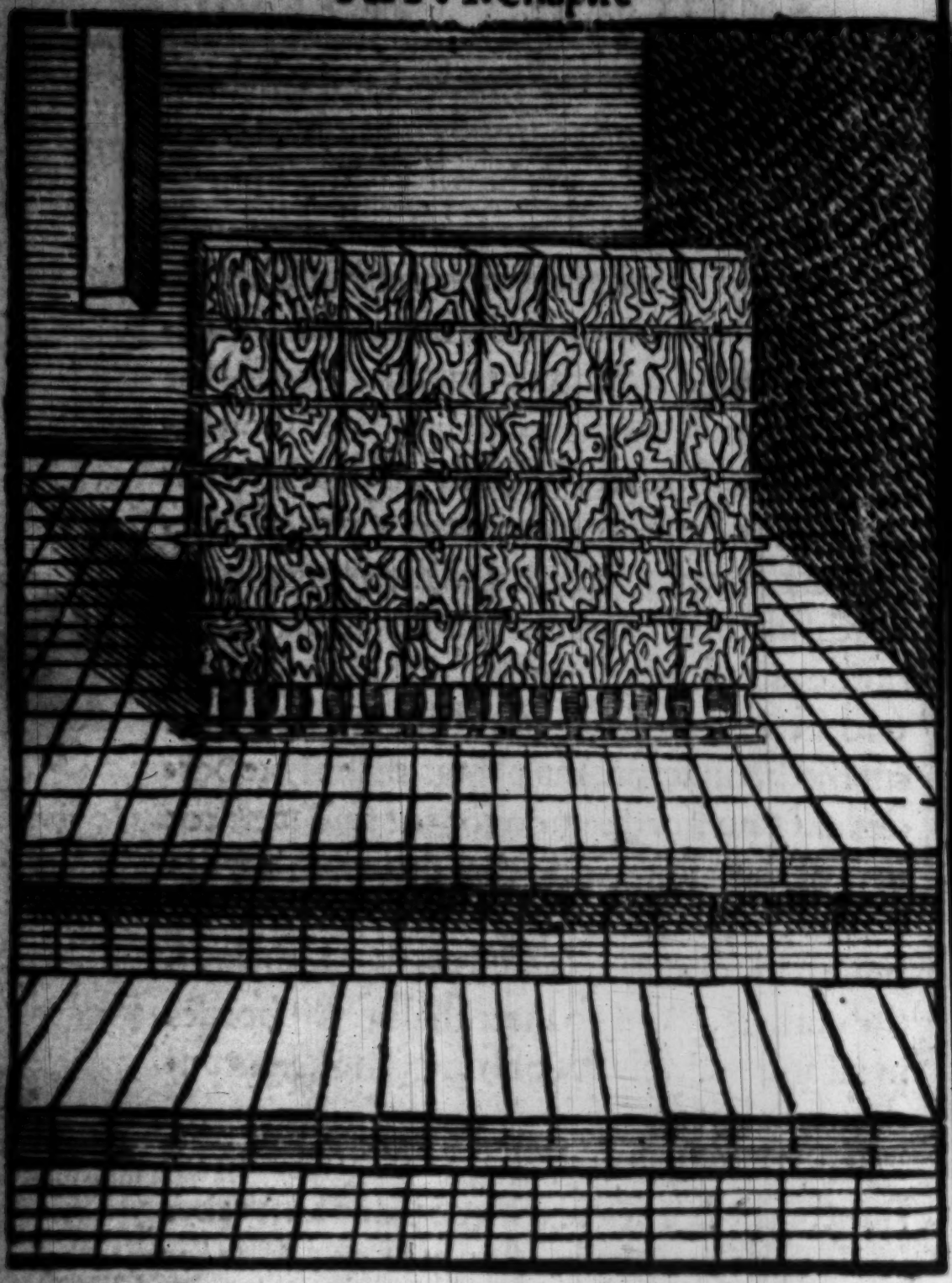
And thou shalt make another coueringe for the tente of rams skynnes dyed red: ād yet another

ther aboue all of taxus ſkynnes.

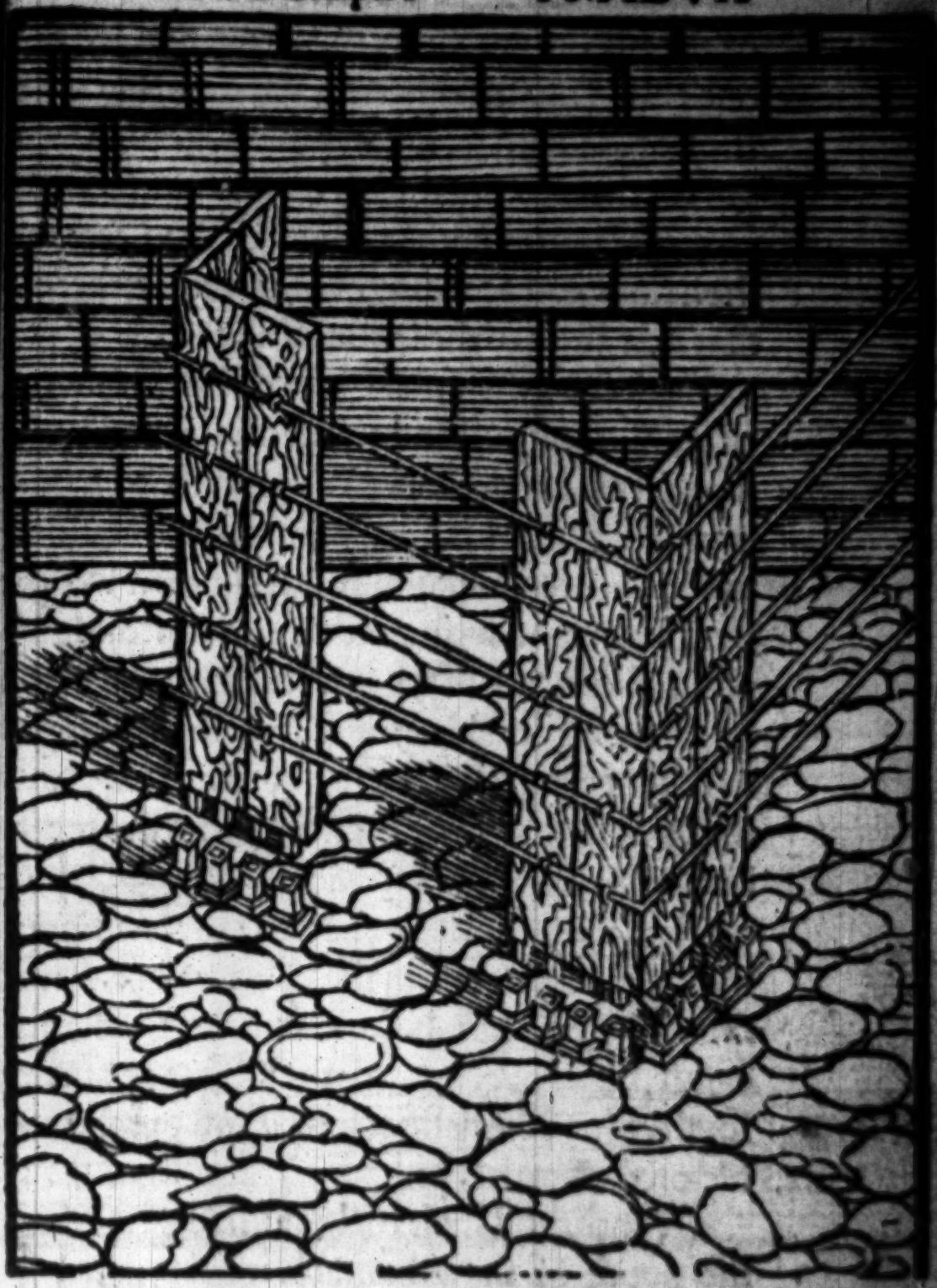
And thou ſhalt make bordes for the habitacion of ſethim wod to ſtonde vpright̄e:ten cubettes longe ſhall euery borde be,ād a cubette and an halfe brode. Two fete ſhall one borde haue to couple them together with all, and ſo thou ſhalt make vnto all the bordes of the habitacion. And thou ſhalt make.xx.bordes for the habitacion on the ſouth ſyde,and thou ſhalt make,xl. ſokettes of ſyluer ād put them vnder the.xx. bordes: two ſokettes vnder euery borde,for their two fete. In lyke maner in the northſyde of the habitacyon there ſhalbe.xx. bordes ād.xl. ſokettes off ſyluer: two ſokettes vnder euery borde. And for the weſt ende off the habitacyon, ſhalt thou make ſyxe bordes ,ād two bordes moo for the two weſt corners of the habitaciō:ſo that theſe two bordes be coupled to gether beneth and lykewyſe aboue with clampes. And ſo ſhall it be in both the corners. And ſo there ſhalbe.viij.bordes in all and.xvi.ſolettes of ſyluer:ij.ſokettes vnder euery borde.

And thou ſhalt make barres off ſethimwod fiue for the bordes of the one ſide of the tabernacle,and fyue for the other ſyde, and fyue for the bordes off the weſt ende. And the mydle barre ſhall goo alonge thorowe the mydde

of the



¶ The facion of the bordes of the tabernacle, with their fete, ſockettes and barres,



¶ The facion of the corner bordes with their fete sockettes and barres.

of the bordes and barre them together frō the one ende vnto the other. And thou ſhalt couer the bordes with golde and make golden rynges for them to put the barres thorow, ād ſhalt couer the barres with golde alſo. And rere vp the habitacion acordinge to the facion ther of that was ſhewed the in the mount.

And thou ſhalt make a vayle off Iacyncte, of ſcarlett, purpull and twyned byſſe, and ſhalt make it off broderd worke and full of cherubyns. And hange it vppon. iiij. pilers of ſethim wodd couered with golde ād that their knoppes be couered with golde alſo and ſtonde apon. iiij. ſokettes of ſyluer. And thou ſhalt hāge vp the vayle with rynges, and ſhall brynge in within the vayle, the arke of wittneſſe. And the vayle ſhall deuyde the holye from the moſt holye.

And thou ſhalt put the mercyſeate vppon the arcke of witneſſe in the holyeſt place. And thou ſhalt put the table without the vayle and candelſticke ouer agaynſt the table: vppon the ſouth ſyde of the habitacion. And put the table on the north ſyde.

And thou ſhalt make an hangynge for the doore of the tabernacle: of Iacyncte, off ſcarlett, off purpull and off twyned byſſe, wroughte with nedle worke. And thou ſhalt

make

make for the hangynge, fiue pilers off ſethim wodd,and couer both them ād their knoppes with golde,and ſhalt caſt.v.ſokettes off braſſe for them.

¶The.xxvij.Chapter

ANd thou ſhalt make an altare of ſethim wodd:fyue cubettes longe ād.v.cubettes brode,that it be foureſquare,and.iij.cubettes hye.And make it hornes proceding out in the.iiij.corners of it,and couer it with braſſe. And make his aſſhepannes, ſhovels, baſens, fleſhhokes,fyrepannes and all the apparell there of,of braſſe after the faſcyon of a net,ād put apon the nette.iiij.rynges:euen in the.iiij.corners of it,and put it beneth vnder the compaſſe of the altare,and let the net reache vnto the one halfe of the altare, And make ſtaues for the altare of ſethim wodd,and couer thē wyth braſſe , and let them be put in rynges alonge by the ſydes off the altare,to bere it with all. And make the altare holowe with bordes : euen as it was ſhewed the in the mount , ſo lett them make it,

And thou ſhalt make a courte vnto the habitacion,which ſhall haue in the ſouth ſyde hāgynges of twyned byſſe,beyng an hundred cubettes longe,and.xx.pilers thereof with there xx.ſokettes of braſſe:but the knoppes of the

pilers



...of the burntoffrynge with his ...yemes andother ornamctes.

pilers and their whopes ſhalbe ſyluer. In like wiſe on the north ſyde there ſhalbe hāgynges of an hundred cubettes longe and .xx. pilers with their ſokettes of braſſe, and the knoppes and the whopes of ſyluer. And in the bredth of the courte weſtwarde, there ſhalbe hangynges of fyftye cubettes longe, and .x. pilers with their .x. ſokettes. And in the bredth of the courte eaſtwarde towarde the ryſynge of the ſonne, ſhalbe hangynges of .l. cubyttes. Hāgynges of .xv. cubittes in the one ſyde of it with iij. pilers and iij. ſokettes: and likewiſe on the other ſyde ſhalbe hangynges of .xv. cubettes with .iij. pilers and .iij. ſokettes.

And in the gate of the courte ſhalbe a vayle of .xx. cubettes: of lacyncte, ſcarlet, purpul and twyned byſſe wroughte with nedle worke, and .iiij. pilers with their .iiij. ſokettes. All the pilers rounde aboute the courte ſhalbe whoped with ſyluer, and their knoppes of ſyluer, and their ſokettes of braſſe. The length of the courte, ſhall be an hundred cubettes, and the bredth fiftye, and the heygth fyue, and the hangynges ſhalbe of twyned byſſe and the ſokettes of braſſe. And all the veſſels of the habitacion to all maner ſeruyce and the pynnes there of: ye and the pynnes allo of the courte, ſhalbe braſſe.



The figure of the orderinge of all the ornaments which must stande in the tabernacle.

And commaunde the childern of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all way in to the lampes. In the tabernacle of witnesse without the vayle wich is before the wytnesse, shall Aaron & his sonnes dresse it both even and mornynge before the Lorde: And it shalbe a dewtie for euer vnto youre generacyous after you: to be geuen of the childern of Israel.

The.xxviii.Chapter.

AND take thou vnto the, Aaron thi brother and his sonnes with him, from amonge the childern of Israel, that he maye mi-nystre vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaron thy brother, both honorable and glorious Moyses speake vnto all that are wyse harted which I haue fylled with the sprete of wysdome: that they make Aarons rayment to consecrate him wyth, that he maye mynistre vnto me.

These are the garmentes which they shall make: a breastlappe, Ephod, a tunycle, a fringe cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother & his sonne, that he maye mynister vnto me. And they shal take there to, golde, lacinct, [illegible]



The forme of Aaron with all his apparell

And the girdle of the

grave in them the names of the children of Is
rael: five in the one stone, and the other five in
the other stone: according to the order of their
birth. After the worke of a stone grauer, like
as ſignets are grauen, ſhalt thou graue the two
ſtones with the names of the children of Israel:
ſhalt make thē to be ſet in ouches of gold.
And thou ſhalt put the two ſtones upon the
two ſhulders of the Ephod, for ſtones of
remembrance vnto the children of
Israel. And Aaron ſhall beare their names be-
fore the Lorde vppon his two ſhulders for a
remembrance.

ſample with broderd worke: euē after the wor
ke of the Ephod ſhalt thou make it: of golde,
Iacyncte, ſcarlet, purple ād twyned hyſſe ſhalt
thou make it. Foureſquare it ſhall be ād dou
ble, an hand brede longe and an hand brede
brode. And thou ſhalt fyll it with. iiij. rowes
of ſtones. In the firſt rowe ſhalbe a Sardios,
a Topas and Smaragdus. The ſeconde ro
we: a Rubyn, Saphir and a Diamonde. The
thyrd: Lygurios an Acatt and Amatiſt.
The fourth: a Turcas, Onix and Iaſpis. And
they ſhalbe ſett in golde in their incloſers.
And the ſtones ſhalbe grauen as ſygnettes be
grauē: with the names of the childern of Iſrael
euen with. xij names euery one with his name
acordynge to the. xij. trybes.

And thou ſhalt make vppon the breſtlap
pe. ij. faſteninge cheynes of pure golde ād wre
then worke. And thou ſhalt make likewyſe vp
pon the breſtlappe. ij. rynges of golde and put
them on the edges of the breſtlappe, and put
the. ij. wrethen cheynes of golde in the. ij. ryn
ges which are in the edges of the breſtlappe,
And the. ij. endes of the. ij. cheynes thou ſhalt
faſten in the. ij. rynges, and put them vppon
the ſhulders of the Ephod: on the foreſyde
of it.

And thou ſhalt yet make. ij. rynges of gol
de and

de ād put thē in the .ij. edges of the breſtlappe
euē in the borders there of towarde the inſy-
de of the Ephod that is ouer agaynſt it. And
yet .ij. other rīges of golde thou ſhalt make, ād
put thē on the .ij. ſydes of the Ephod, beneth
ouer agaynſt the breſtlappe, alowe where the
ſydes are ioyned together vppō the brodered
girdell of the Ephod. And they ſhall bynde
the breſtlappe by his rynges vnto the rynges
of the Ephod with a lace of Iacyncte, that it
maye lye cloſſe vnto the brodered girdell of
the Ephod, that the breſtlappe be not lowſed
from the Ephod.

And Aarō ſhall bere the names of the chil
dern of Iſrael in the breſtlappe of enſāple vp-
pō his herte, whē he goth in to the holy place,
for a remēbraūce before the Lorde allwaye.
And thou ſhalt put ī the breſtlappe of enſāple
* lighte ād perfectneſſe: that they be euē vpō
Aarōs herte whē he goeth ī before the Lorde
ād Aarō ſhal bere the enſāple of the childern
of Iſrael vpō his herte before the Lorde alwaie
And thou ſhalt make the tunycle vnto the E-
phod, all to gether of Iacyncte. And ther ſhal-
be an hole for the heed in the myddes of it, ād
let there be a bonde of wouen worke rounde
aboute the colore of it: as it were the colore
of a partlet, that it rent not. And beneth
vppon

* Lighte ād perfectneſſe: In Hebrue it is lightes ād perfectneſſes: ād I thynke that the one vvere ſtones that did glitter ād had light in them and the other clere ſtones as criſtall. And the lighte betokened the light of Godes vvorde and the perfectē cleane living acordyng to the ſame and vvas therefore called the enſample of the childern of Iſrael, becauſe it put thē in remembraunce to ſeke Godes vvorde ād to do there after.

vppon the hem, thou ſhalt make pomgrana-
tes of Iacyncte, of ſcarlet, and of purpull roun
de aboute the hem, and belles of golde bet-
wene them rounde aboute: that there be euer a
golden bell and a pomgranate, a goldem bell
and a pomgranate rounde aboute vppon the
hem of the tunicle. And Aaron ſhall haue it
vppon him when he minyſtreth, that the ſoun
de maye be herde when he goeth in in to the
holy place before the Lorde and when he co-
meth out, that he dye not.

And thou ſhalt make a plate of pure gol-
That he cal- de, and graue there on (as ſignettes are gra-
leth the holy- uen) the holynes of the Lorde, and put it on a
neſſe of the
Lorde I ſup- lace of Iacyncte and tye it vnto the mytre, vp-
poſe it be this pon the forefrunt of it, that it be apon Aarōs
name Iehouah
foreheed: that Aaron bere the ſynne of the ho
ly thynges which the childern of Iſrael haue
halowed in all their holye giftes. And it ſhal-
be alwayes vpon Aarons foreheed, that they
maye be accepted before the Lorde

And thou ſhalt make an albe of byſſe,
and thou ſhalt make a mytre of byſſe ād a gir-
dell of nedle worke.

And thou ſhalt make for Aarons ſonnes
alſo cotes, girdels and bonettes honourable
and glorious, and thou ſhalt put them vppon
Aaron thy brother ād on his ſonnes with him

and

and ſhalt anoynte them and fyll theyr handes and conſecrate them. that they maye myniſtre vnto me. And thou ſhalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes ſhall they reach. And they ſhalbe apon Aaron and his ſonnes, whē they goo in to the tabernacle of wytneſſe, or when they goo vnto the altare to myniſtre in holynes, that they bere no ſynne and ſo dye. And it ſhalbe a lawe for euer vnto Aaron ād his ſeed after him.

The. xxix. Chapter.

THis is the thinge that thou ſhalt doo vnto them when thou haloweſt them to be my preaſtes. Take one oxe and two rammes that are without blemyſh, ād vnleuēded bred and cakes of ſwete bred tempered with oyle and wafers of ſwete bred anoynted with oyle (of wheten floure ſhalt thou make them) and put them in a maunde and brynge thē in the maunde with the oyle and the. ij. rammes.

And brynge Aaron ād his ſonnes vnto the doore of the tabernacle of wytneſſe, ād waſſh them with water, and take the garmentes, and put apon Aaron: the ſtrayte cote, and the tunycle of the Ephod, and the Ephod ād the breſtlappe: and gerth thē to him with the brodered girdel of the Ephod. And put the mitre vppō his

Of thys they take the conſecratynge of biſſhoppes ād annoyntynge of preaſtes, though they haue altered the maner ſome vvhat

his heed and put the holy crowne vpon the my tre. Then take the anoyntynge oyle and poure it apon his heed and anoynte him. And bryn ge his ſonnes and put albes apon them, ād ge rth them with girdels: as well Aaron as his ſon nes, And put the bonettes on them that the preaſtes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of hys ſonnes, and brynge the oxe before the tab erna cle of witneſſe. And let Aarō ād his ſōnes put their hādes apō his heed ād kyll hī before the Lord in the dore of the tabernacle of witneſſe And take of the bloud of the oxe ād pu t it apō the hornes of the alter with thi finger ād poure all the bloude apon the botome of the alter, ād take all the fatt that couereth the inwardes, ād the kall that is on the lyuer and the. ij. kydneys with the fatt that is apō thē: and burne thē apō the alter. But the fleſh of the oxe and his ſkyn ne and his donge, ſhalt thou burne with fyre, without the hoſte. For it is a ſynneofferyn ge.

Then take one of the rammes, ād let Aaron and his ſonnes put their hondes apon the hea de of the ram, and cauſe him to be ſlayne, ād ta ke of his bloude and ſprenkell it rounde abou te apon the alter, and cutt the ram in peces and

weſh

wheſh the inwardes of him and his legges, ād put them vnto the peces ād vnto his heed, ād burne the hole ram apon the alter. For it is a burntofferyng vnto the Lorde, and a ſwete ſauoure of the Lordes ſacrifice.

And take the other ram and let Aaron and hys ſonnes, put their hondes apon hys heed and let him than be kylled. And take of his bloude and put it apon the typpe of the righte eare of Aaron and of his ſonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete; and ſprenkell the bloude apon the alter rounde aboute.

Than take of the bloude that is apon the alter and of the anoyntynge oyle, ād ſprēkell it apon Aaron and his veſtimētes, ād apō his ſonnes ād apō their garmētes alſo. Thā is he ād his clothes holy ād his ſonnes ād their clothes holye alſo

Than take the fatt of the ram and hys rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneys and the fatt that is apon them and the righte ſhulder (for that ram is a fulloffrynge) and a ſymnell of bred ād a cake of oyled bred ād a wafer out of the baſkett of ſwete bred that is before the Lorde,

the Lorde, and put all apon the handes of Aaron and on the handes of his ſonnes: and waue thē in ād out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burntoffringe, to be a ſauoure of ſwetneſſe before the Lorde. For it is a ſacrifice vnto the Lorde.

Then take the breſt of the ram that is Aarons fulloffrynge and waue it a waueoffrynge before the Lorde, ād let that be thy parte. And ſanctifie the breſt of the waueoffrynge and the ſhulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ād of his ſonnes. And it ſhal be Aarons ād his ſonnes dutye for euer, of the childrē of Iſrael: for it is an heueoffrynge. And the heueoffrynge ſhalbe the Lordes dutie of the childern of Iſrael: euen of the ſacrifice of their peaceoffrynges which they heue vnto the Lorde.

And the holye garmentes of Aaron ſhalbe his ſonnes after him, to anoynte them therin, and to fyll their handes therin. And that ſonne that is preaſt in his ſtede after him, ſhall put them on ſeuen dayes: that he goo in to the tabernacle of witneſſe, to miniſtre in the holye place.

Thā take the ram that is the fulloffryng ād ſeth

seth his flesh in an holye place. And Aarō and his sonnes shall eate the flesh of hī, ād the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat thē, because the attonmēt was made therewith to fyll their handes and to sanctifie thē: but a straunger shal not eate therof, because they are holie

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornyng, thou shalt burne it with fyre: for it shall not be eaten, because it is holye. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an oxe for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcyleſt it, and shalt anoynte it to sanctifie it. Seuē dayes thou shalt reconcyle the alter and sanctifie it, that it maye be an alter most holye: so that no mā maye twich it but thei that be consecrate.

Toch not the chalyce nor the altare stōne nor holyoyle and holde youre hande ont off the fonte,

This is that which thou shalt offre vpō the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the mornin ge and the other at euen. And vnto the one lābe take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinc-

keof-

keoffrynge. And the other lambe thou ſhalt of fer at euen and ſhall doo thereto acordynge to the meateoffrynge and drinkeoffrynge in the mornynge, to be an odoure of a ſwete ſauoure of the ſacrifice of the Lorde. And it ſhalbe a continuall burntoffrynge amonge youre children after you, in the doore of the tabernacle of witneſſe before the Lorde, where I will mete you to ſpake vnto you there. There I will mete wyth the childern of Iſrael, and wilbe ſanctified in myne honoure. And I will ſanctifie the tabernacle of witneſſe and the alter: and I will ſanctifie alſo both Aaron and his ſonnes to be my preaſtes. And moreouer I will dwell amõge the children of Iſrael and wilbe their God. And they ſhal knowe that I am the Lorde their God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The.xxx.Chapter.

AND thou ſhalt make an alter to burne ce ſe therin, of ſethim wod: a cubet longe, and a cubet brode, euen foureſquare ſhall it be and two cubettes hye: with hornes proceedyng out of it, ād thou ſhalt ouerlay it with fyne golde both the roffe ād the walles round aboute, ād his hornes alſo, ād ſhalt make vnto it a crowne of gold roũde aboute, ād. ij. goldē ringes

on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

on ether syde, euen vnder the croune, to put staues therin for to bere it with all. And thou shalt make the staues of sethim wodd and couer them with golde. And thou shalt put it before the vayle that hangeth before the arcke of witnesse, and before the mercyseate that is before the witnesse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornynge when he dresseth the lampes: and lykewyse at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions Ye shall put no straunge cense thereon, nether burntsacrifice nor meateoffrynge: nether poure any drynkeoffrynge thereon. And Aaron shall reconcyle his hornes once in a yere, wyth the bloude of the synneoffrynge of reconcylige: euen once in the yere shall he reconcyle it thorow youre generacions. And so is it most holye vnto the Lorde.

And the Lorde spake vnto Moses saynge: when thou takest the summe of the childern of Israel ād tellest them, they shall geue euery mā a reconcylinge of his soule vnto the Lorde, that there be no plage amonge them when thou tellest them. And thus moch shall euery man geue that goeth in the nombre: halfe a sycle, after the holye sycle: a sycle is .xx. geeras:

and

and an halfe ſycle ſhalbe the heueoffrynge vn-
to the Lorde. And all that are numbred of thē
that are.xx.yere olde and aboue ſhall geue an
heueoffrynge vnto the Lorde. The rych ſhall
not paſſe, and the poore ſhall not goo vnder
halfe a ſycle, when they geue an heueoffrynge
vnto the Lorde for the attonemēt of their ſou
les. And thou ſhalt take the reconcylinge mo-
ney of the children of Iſrael and ſhalt put it vn
to the vſe of the tabernacle of witneſſe, and it
ſhall be a memoriall of the childern of Iſrael
before the Lorde, to make attonement for the
ir foules.

And the Lorde ſpake vnto Moſes ſaynge:
thou ſhalt make a lauer of braſſe and his fote
alſo of braſſe to waſh with all, and ſhalt put it
betwene the tabernacle of witneſſe and the al-
ter and put water therein: that Aaron and hys
ſonnes maye weſh both their handes ād theyr
fete thereout, whē they go in to the tabernacle
of witneſſe, or whē they goo vnto the altare to
miniſtre and to burne the Lordes offrynge,
leſt they dye. And it ſhalbe an ordinaunce for
euer vnto him and his ſeed amonge youre chil
dern after you.

And the Lorde ſpake vnto Moſes ſaynge:
take principall ſpices: of pure myrre fiue hun-
dred ſycles, of ſwete cynamome halfe ſo moch



¶ The figure of the lauer of brasse with his fote.

two hundred and fyftie ſicles: of ſwete calamy te, two hundred and. l. Of caſſia, two hundred and. l. after the holye ſycle, and of oyle olyue an hin. And make of them holye anoyntynge oyle euen an oyle compounde after the crafte of the apoticarye. And noynte the tabernacle off wytneſſe therewyth, and the arcke of witneſſe, and the table with all his apparell, and the candelſticke with all his ordinaunce, and the alter of incenſe, and the alter of burntſacrifice and all his veſſels, and the lauer and his fote. And ſacrifie them that they maye be moſt holye: ſo that no man twyche them but they that be halowed. And anoynte Aaron and his ſonnes and conſecrate thē to miniſtre vnto me.

And thou ſhalt ſpeake vnto the childrē of Iſrael ſaynge: this ſhalbe an holye oyntynge oyle vnto me, thorow out youre generacions. No mans fleſh ſhalbe anoynted therewith: nether ſhall ye make any other after the makynge of it for it is holye, ſe therfore that ye take it for holye. whoſoeuer maketh like that, or whoſoeuer putteth any of it apon a ſtraunger, ſhall peryſh from amonge his people.

And the Lord ſayd vnto Moſes: take vnto the ſwete ſpices: ſtacte, onycha, ſwete galbanū ād pure frākēſens, of etch like moch: ād make

cens of them cõpounde after the crafte of the apoticarye, myngled togethet, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

¶ The. xxxj. Chapter

AND the Lorde ſpake vnto Moſes ſaynge: beholde, I haue called by name, Bezaleel the ſonne of Vri ſõne to Hur of the tribe of Iuda. And I haue filled hĩ with the ſprete of God, with wiſdome, vnderſtondinge ãd knowlege: euẽ in all maner worke, to finde out ſotle faytes, to worke in golde ſyluer ãd braſſe and with the crafte to graue ſtones, to ſet ãd to carue in tĩbre ãd to worke in all maner workmãſhipe. And beholde, I haue geuẽ him to be his companion Ahaliab the ſonne of Ahiſamach of the tribe of Dan, and in the hertes of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe and the mercyſeate that is there vppon, all the ornamentes of the tabernacle, and the

table

the table with his ordinaunce, ād the pure cā-
delsticke with al his apparell, ād the alter of in
cens, ād the alter of burntoffrynges with al his
vessels, ād the lauer with his fote, ād the vesti-
mētes to ministre in, ād the holye garmētes for
Aarō the preast, ād the garmētes of his sonnes
to ministre in, and the anoyntinge oyle and the
swete cense for the sanctuarye: acordinge to al
as I haue commaunded the shall they doo.

And the Lorde spake vnto Moses sayng: spea-
ke ūto the childern of Israel ād saye: ī any wyse
se that ye kepe my Sabbath, for it shalbe a syg-
ne betwene me and you in youre generacions
for to knowe, that I the Lorde doo sanctifie
you. Kepe my Sabbath therfore, that it be an
holye thynge vnto you. He that defileth it, shal
be slayne therfore. For whosoeuer worketh
therin, the same soule shalbe roted out from
amonge his people. Sixe dayes shall men wor
ke, but the seuenth daye is the Sabbath of the
holye reste of the Lorde: so that whosoeuer
doeth any worke in the Sabbath daye, shal dye
for it. wherfore let the childern of Israel kepe
the Sabbath, that they obserue it thorowe out
their generacions, that it be an appoyntement
for euer. For it shalbe a sygne betwene me, and
the childern of Israel for euer. For in sixe da-
yes the Lorde made heauen and erth, and the
seuenth

The sabbath beside that it served to co-me ād heare the vvorde of god and to se-ke his vvil ād to offer ād re-coneile thē selues vnto god, it vvas a sig-n: vnto them also ād did put thē in remē-brāce that it vvas god that sanctified thē vvith his ho-lye sprete ād not thei them selues vvith their holy vverkes.

seuenth daye he rested and was refresshed.

And whē he had made an end of comening with Moses vppon the mounte Sinai, he gaue him two tables of witnesse: which were of stone and written with the finger of God.

¶ The. xxxij. Chapter

AND when the people sawe that it was lō ge or Moses came doune out of the mountayne, they gathered them selues together ād came vnto Aaron and sayde vnto him: Vp ād make vs a god to goo before vs: for of this Moses the felowe that brought vs out of the londe off Egipte, we wote not what ys become.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes ād of youre doughters: and brynge them vnto me. And all the people plucked of the golden earinges that were in their eares, and broughte them vnto Aaron And he receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the londe of Egipte.

And when Aaron sawe that, he made an altare

tare before it, and made a proclamacion saing tomorow shalbe holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffrynges, and brought offrynges of atonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lãde of Egipte, haue marred all they are turned at once out of the waye whiche I cõmaunded thẽ, ãd haue made thẽ a calfe of molten metall, ãd haue worshipped it ãd haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stife necked people, and now therfore suffre me that my wrath maye waxe hote vppõ thẽ, and that I maye consume thẽ: and than will I make of the a mightie people,

The pope vvolde curse xx. hundred thousande as blacke as coles, and sende thẽ to hell for to haue seche a profre, and vvolde not haue prayed as Moses did.

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apõ thy people which thou hast brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the Egiptians speake and saye: For a mischefe dyd he brynge them out: euen for to slee them in

them in the mountayns, and to consume them from the face of the erth. Turne from thi feare se wrath, ād haue compassion ouer the wikednesse of thi people. Remēbre Abrahā, Isaac ād Israel thy servauntes, to whō thou sworeste by thyne owne selfe ād saidest vnto thē: I wil multiplye youre seed as the starres of heauen, ād al this lande which I haue saide, I will geue vnto youre seed: ād they shall ēheret it for euer. And the Lorde refrayned him selfe from that euell, which he sayde he wolde do vnto his people.

And Moses turned his backe and went doune frō the hyll, and the. ij. tables of witnesse in his hande: which were wryttē on both the leaues and were the worke of God, ād the writinge was the writinge of God grauē apon the tables. And when Iosua herde the noyse of the people as they shouted, he saide vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of thē that haue the mastrye, nor of thē that haue the worse: but I doo heare the noyse of synginge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsynge, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made

and

ād burned it with fyre,ād ſtampt it vnto pow-
der and ſtrowed it in the water,and made the
childern of Iſrael drynke. And thā Moſes ſay
de vnto Aarō :what dyd this people vnto the
that thou haſt brought ſo great a ſynne apon
them.

And Aaron ſayde:let not the wrath of my
Lorde waxe fearſe, thou knoweſt the people
that they are euen ſett on myſchefe: they ſayde
vnto me:make us a godto goo before us, for
we wote not what is become of Moſes the fe-
low that brought us out of the lande of Egip
te. And I ſayde vnto them: let them that haue
golde, take and brynge it me: and I keſt it
in to the fyre,and there of came out this calfe

when Moſes ſawe that the people were na
ked(for Aaron had made them naked vnto
their ſhame when they made inſurrection) he
went and ſtode in the gate of the hoſte ād ſay
de: Yf any man perteyne vnto the Lorde, lett
him come to me. And all the ſonnes of Leui
gathered them ſelues together and came vnto
him. And he ſayde vnto them, thus ſayeth the
Lorde of Iſrael:put euery man his ſwerde by
his ſyde,and goo in and out from gate to gate
thorow out the hoſte: and ſlee euery man his
brother,euery man his frende and euery man
his neghboure. And the childern of Leui dyd

as Mo-

as Moſes had ſayde. And there were ſlayne of the people the ſame daye, aboute thre thouſande men. Then Moſes ſayde: fyll youre handes vnto the Lorde this daye, euery man vppō his ſonne and vppon his brother: to brynge vppō you a bleſſynge this daye

The popis bull ſleeth moo thā Aaronscalfe, euē an hundred thouſand for one heere of them.

And on the morowe, Moſes ſayde vnto the people: Ye haue ſynned a great ſynne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre ſynne.

And Moſes went agayne vnto the Lorde and ſayde: Oh, this people haue ſynned a great ſynne and haue made thē a god of golde: Yet forgeue them their ſynne I praye the: Yf not wype me out of thy boke which thou haſt written. And the Lorde ſayde vnto Moſes: I will put him out of my boke that hath ſynned agaynſt me. But goo and brynge the people vnto the lande which I ſayde vnto the: beholde, myne angell ſhall goo before the. Neuerthelater in the daye when I vyſet, I will vyſett their ſynne vppon them. And the Lorde plaged the people, becauſe they made the calfe which Aaron made.

O pitifull Moſes, ād likewyſe O mercifull Paul Roma .ix. And o abhominable pope vvith all his merciſeſſe Idoles.

The.xxxiij. Chapter

AND the Lorde ſayde vnto Moſes: departe ād goo hence: both thou ād the people

people which thou haſt brought out of the lād of Egipte, vnto the lande which I ſwore vnto Abrahā, Iſaac ād Iacob ſaynge: vnto thi ſeed I will geue it. And I will ſende an angell before the, and will caſt out the Canaanytes, the Amorites, the Hethites, the Pherezites, the, Heuites and the Iebuſites: that thou maſt goo into a lande that floweth with mylke ād honye. But I will not goo among you my ſelfe, for ye are a ſtyfnecked people: leſt I conſume you by the waye. And when the people heard this euell tydinges, they ſorowed: ād no mā dyd put on his beſt rayment.

And the Lorde ſpake vnto Moſes, ſaye vnto the childern of Iſrael: ye are a ſtyffnecked people: I muſt come ons ſodenly apon you, ād make an ende of you. But now put youre goodly raymēt from you, that I maye wete whatto do vnto you. And the childern of Iſrael layde their goodly raymēt from them euē vnder the mount Horeb.

And Moſes toke the tabernacle ād pitched it without the hoſte a ferre of frō the hoſte, ād called it the tabernacle of wytneſſe. And al that wold axe any queſtiō of the Lorde, went out vnto the tabernacle of wytneſſe which was without the hoſte. And when Moſes wēt out vnto the tabernacle, all the people roſe

vp ād

vp and ſtode euery man in his tentdore and loked after Moſes, vntill he was gone in to the tabernacle. And as ſone as Moſes was entred in to the tabernacle, the clouden piler deſcended and ſtode in the dore of the tabernacle, ād he talked with Moſes. And when all the people ſawe the clouden piler ſtonde in the tabernacle dore, they roſe vp and worſhipped: euery man in his tentdore.

And the Lorde ſpake vnto Moſes face to face, as a man ſpeaketh vnto his frende. And whem Moſes turned agayne in to the hoſte, the ladd Ioſua his ſeruaunte the ſonne of Nun departed not out of the tabernacle. And Moſes ſayde vnto the Lorde: ſe, thou ſaydeſt vnto me: lede this people forth, but thou ſheweſt me not whom thou wilt ſend with me. And haſt ſayde moreouer: I knowe the by name and thou haſt alſo founde grace in my ſyghte: Now therfore, yf I haue founde fauoure in thi ſyghte, thē ſhewe me thy waye ād let me knowe the: that I maye fynde grace in thi ſighte. And loke on this alſo, how that this nacyon is thi people.

The popiſh ſaye, my chyreh, mi pareſh my dioceſe, and the monkes and frires ſaye all is ours.

And he ſayde: my preſence ſhall goo with the, and I will geue the reſt. And he ſayde: yf thi preſence goo not with me, carye us not hen ſe for how ſhall it be knowne now that both I and

I and thi people haue founde fauoure in thi ſi-
ghte,but in that thou goeſt with us: that both
I and thi people haue a preemynence before
all the people that are vpon the face of the er-
th. And the Lorde ſayde vnto Moſes: I will
doo this alſo that thou haſt ſayde,for thou haſt
founde grace in my ſighte, and I knowe the
by name.

And he ſayde: I beſech the, ſhewe me thi
glorye: And he ſayde: I will make all my good
goo before the,and I will be called in this na-
me Iehouah before the,ād wil ſhewe mercy to
whom I ſhew mercy,and will haue compaſſi-
on on whom I haue compaſſion. And he ſay-
de furthermore: thou mayſt not ſe my face,for
there ſhall no man ſe me and lyue.

And the Lorde ſayde: beholde, there is a
place by me,and thou ſhalt ſtonde apon a roc-
ke,and while my glorye goeth forth I will put
the in a clyfte of the rocke,and will put myne
hande apon the while I paſſe by. And then I
will take awaye myne hande, and thou ſhalt
ſe my backe partes: but my face ſhall not be
ſene.

The.xxxiiij.Chapter.

AND the Lorde ſayde vnto Moſes: hew
the.ij.tables of ſtone like vnto the firſt
that I maye write in thē the wordes which we-
re in

re in the fyrſt. ij. tables, which thou brakeſt.
And be redye agaynſt the mornīge that thou
mayſt come vpp early vnto the mount of Sinai
and ſtāde me there apō the toppe of the mo-
unt. But let no man come vp with the, nether
let any man be ſene thorow out all the mount,
nether let ſhepe nor oxen fede before the
hyll.

And Moſes hewed. ij. tables of ſtone like
vnto the firſt ād roſe vp early in the morninge
ād went vp vnto the mount of Sinai as the Lor
de cōmaunded him: ād toke in his hāde the. ij
tables of ſtone. And the Lorde deſcēded in
the cloude, ād ſtode with him there: ād he cal-
led apō the name of the Lorde. And whē the
Lorde walked before him, he cryed: Lorde
Lorde God full of compaſſion ād mercy, wo-
hich art not lightly angrye but abundāt in mer
cy ād trueth, ād kepeſt mercy in ſtore for thou-
ſandes, ād forgeueſt wikedneſſe, treſpace ād
ſynne (for there is no man ynnocēt before the)
and viſeteſt the wikydneſſe of the fathers vpō
the childern ād apon childerns childern, euen
vnto the thryd ād fourth generatiō. And Mo-
ſes bowed hymſelf to the erth quykly, ād wor-
ſhipped ād ſayde: yf I haue foūde grace in thi
ſighte o Lorde, than let my Lorde goo with
us (for it is a ſtuburne people) and haue mercy

apon

apō oure wikedneſſe ād oure ſynne, and let us be thyne enheritaunce.

And he ſayde: beholde, I make an appoynt ment before all this people, that I will do mar uells: ſoch as haue not bene done ī all the wor lde, nether amōge any nacyon. And all the peo ple amonge which thou art, ſhall ſe the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will caſt out beſo re the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebuſites. Take hede to thi ſelfe, that thou make no compacte with the inhabiters of the lōde whether thou goeſt leſt it be cauſe of ruyne amonge you. But ouerthrowe their alters and breke their pi lers, and cutt doune their grooues, for thou ſhalt worſhippe no ſtraunge God For the Lorde is called gelous, becauſe he is a ge lous God: leſt yf thou make any agreament with the inhabiters of the lande, when they go a whoorynge after their goddes ād do ſacrify ce vnto their goddes, they call the and thou ea te of their ſacri fyce: ād thou take of their dou ghters vnto thi ſonnes, and when their dough ters goo a whoorynge after their goddes, they make thi ſonnes goo a whoorynge after their goddes alſo.

Thou

Thou ſhalt make the no goddes of metall The feſt of ſwete bred ſhalt thou kepe, ād. vij. dayes thou ſhalt eate vnleuended bred (as I commaunded the) in the tyme apoynted in the moneth of Abib: for in the moneth of Abib thou cameſt out of Egipte. All that breaketh vp the matryce ſhalbe mine, and all that breaketh the matryce amonge thi catell, yf it be male: whether it be oxe or ſhepe. But the firſt of the aſſe thou ſhalt by out with a ſhepe, or yf thou redeme him not: ſe thou breake his necke. All the firſtborne of thi ſonnes thou muſt nedes redeme. And ſe that no mā appeare before me emptye.

That is a good texte for the pope.

Sixe dayes thou ſhalt worke, and the ſeuēth thou ſhalt reſt: both from earynge and reapynge. Thou ſhalt obſerue the feaſt of wekes with the fyrſt frutes of wheate herueſt, ād the feaſt of ingaderynge at the yeres ende. Thriſe in a yere ſhall all youre men childern appeare before the Lorde Iehouah God of Iſrael: for I will caſt out the nacyons before the and will enlarge thi coſtes, ſo that no man ſhall deſyre thi londe, while thou goeſt vp to appeare before the face of the Lorde thi God, thryſe in the yere.

Thou ſhalt not offre the bloude of my ſacrifyce with leuended bred: nether ſhall ought of the

of the ſacrifyce of the feaſt of Paſſeover, be leſte vnto the morninge. The firſt of the firſtfrutes of thy lõde, thou ſhalt brynge vnto the houſe of the Lorde thy God. And ſe, that thou ſeth not a kydd in his mothers mylke.

And the Lorde ſayde vnto Moſes: write theſe wordes, for vppon theſe wordes I haue made a couenaunt with the and with the childern of Iſrael. And he was there with the Lorde. xl. dayes ād. xl. nyghtes, ād nether ate bred nor dronke water. And he wrote in the tables the wordes of the couenaunt: euen ten verſes.

And Moſes came doune from mount Sinai and the. ij. tables of witneſſe in his hande, and yet he wyſt not that the ſkynne of his face ſhone with beames of his comenynge with him. And when Aaron and all the childern of Iſrael loked apon Moſes and ſawe that the ſkynne of his face ſhone with beames, they were a frayde to come nye him. But he called thē to him, and then Aaron and all the chefe of the companye came vnto him, ād Moſes talked with them.

And at the laſt all the childern of Iſrael came vnto him, and he commaunded them all that the Lorde had ſayde vnto him in mount Sinai. And as ſoone as he had made an ende of comenynge with them, he put a couerynge

apō his face. But whēne he went before the Lorde to ſpeak with him, he toke the couerīge of vntill he came out. And he came out and ſpake vnto the childern of Iſrael that which he was commaunded. And the childern of Iſrael ſawe the face of Moſes, that the ſkynne of his face ſhone with beames: but Moſes put a couerynge vppon his face, vntill he went in, to comen with him.

The Pope ſpeaketh that whiche he is not commaunded.

The. xxxv. Chapter.

AND Moſes gathered all the companye of the childern of Iſrael together, and ſayde vnto them: theſe are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye ſhall worke, but the ſeuenth daye ſhal be vnto you the holy Sabbath of the Lordes reſt: ſo that whoſoeuer doth any worke there in, ſhall dye. Moreouer ye ſhall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moſes ſpake vnto all the multitude of the childern of Iſrael ſainge: this is the thinge which the Lorde cōmaūded ſaynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, ſhall brynge heueoffringes vnto the Lorde: golde, ſyluer, braſſe: Iacyncte, ſcarlet, purpull, byſſe ād gootes hare: rams ſkynnes red and taxus ſkynnes and

nes and Sethim wodd: and oyle for lightes ād ſpices for the anoyntynge oyle ād for the ſwete cens: And Onixſtones and ſtones to be ſett for the Ephod and for the breſtlappe.

And let all them that are wyſecharted amō ge you, come and make all that the Lorde hath commaunded: the habitacion and the tent there of with his couerynge ād his rynges, bordes, barres, pilers and ſokettes: the arke and the ſtaues thereof with the mercyſeate ād the vayle that coucreth it: the table and his ſtaues with all that perteyneth thereto ād the ſhewebred: the candelſticke of lighte with his apparell and his lampes ād the oyle for the lightes: the censalter and his ſtaues, the anoyntynge oyle and the ſwete cens ād the hangynge before the tabernacle dore: the alter of burntſacrifyces ād his braſen gredyren that longeth there to with his ſtaues ād all his ordynaūce ād the lauer and his fote: the hangynges of the courte with his pilers and their ſokettes, and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynyſtrynge garmentes to mynyſtre with in holyneſſe, and the holy veſtimentes of Aaron the preaſt and the veſtimentes of his ſonnes to mynyſtre in.

And all the companye of the childern of Iſrael departed from the preſence of Moſes. And they went (as many as their hartes coraged them and as many as their ſpirites made them willynge) and broughte heueoffrynges vnto the Lord, to the makynge of the tabernacle of wytneſſe and for all his vſes and for the holy veſtmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Iewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, ſcarlet, purpull, byſſe or gootes hayre or red ſkynnes of rammes or taxus ſkynnes, brought it. And all that houe vpp golde or braſſe, brought an heueoffrynge vnto the Lorde. And all men with whom was founde ſethim wodd mete for any maner worke or ſeruyce, brought it.

And all the wemen that were wiſe herted to worke with their handes, ſpanne, and brought the ſponne worke, both of Iacyncte, ſcarlet, purpull and byſſe. And all the wemen that excelled in wyſdome of herte, ſpāne the gotes hayre. And the lordes brought Onix ſtones and ſettſtones for the Epod, and for the breſt lappe, and ſpyce and oyle: both for the lightes

and

and for the anoyntyng oyle and for the ſwete cens. And the childern of Iſrael brought wyllyngeoffrynges vnto the Lorde, both men ād women: as many as their hartes made thē wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moſes.

And Moſes ſayde vnto the childern of Iſrael: beholde, the Lorde hath called by name Bezabeel the ſon of Vri the ſon of Hur of the trybe of Iuda, and hath fylled him with the ſprete of God, with wiſdome, vnderſtōdinge and knowlege, euen in all maner worke, ād to fynde out curyous workes, to worke in golde, ſyluer and braſſe: and with grauynge of ſtones to ſett, and with keruynge in wodd, and to worke in all maner of ſotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the ſon of Ahiſamach of the trybe of Dan hath he fylled with wiſdome of herte, to worke all maner of grauen worke: they are alſo broderers and workers with nedle, In Iacyncte. ſcarlet, purple and byſſe, and are weuers that can make all maner worke, and can deuyſe ſotle workes.

The.xxxvi.Chapter.

AND Bezaleel wrought and Ahaliab ād all wyſe harted mē to whom the Lorde had

had geuen wysdome and vnderstondynge, to knowe how to worke all maner worke for the holye service, in all that the Lorde commaunded. And Moses called for Bezaleel Aholiab and all the wise harted men in whose hertes the Lorde had put wysdome, euē as many ab their hartes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the childern of Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffringes euery morenyng.

And all the wise men that wrought all the holye worke, came euery man from his worke which they made, and spake vnto Moses saynge: the people brynge to moch and aboue that is ynough to serue for the werke which the Lorde hath commaunded to make. And then Moses gaue a commaundment, and they caused it to be proclamed thorow out the hoste saynge: se that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people were * forboden to brynge: for the stuffe they had, was suffycyent for them vnto all the worke, to make it and to moch.

when will the Pope saye hoo, and forbid to offere for the byldinge of saint Peters chyrche: and when will oure spirituaitie saye hoo, and forbid to geue more londe to make moo fundacions? neuer verely vntill they haue all.

And

And all the wyſe harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned byſſe, Iacyncte, ſcarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was .xxviij. cubettes and the bredth .iiij. and were all off one ſyſe. And they coupled fyue curteyns by them ſelues, and other fyue by them ſelues. And they made fyftye louppes of Iacincte alonge by the edge of the vtmoſt curtayne, euen in the ſilvege of the couplynge courtayne: And likewiſe they made on the ſyde of the vtmoſt couplinge curtayne on the other ſyde, fyftye louppes they made in the one curtayne, and fyftye in the edge of the couplynge courtayne on the other ſyde: ſo that the loupes were one oueragenſt another. And they made fyftye rynges of golde, and coupled the curtaynes one to another with the rynges: and ſo was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one ſyſe. And they coupled .v. by them ſelues, and

and.vi.by them ſelues, and they made fyftye louppes alonge by the border of the vtmoſt couplinge courtayne on the one ſyde, and fyftye in the edge of the couplynge curtayne on the other ſyde. And they made fyftye rynges of braſſe to couple the tent together that it mygh te be one. And they made a couerynge vnto the tent of rammes ſkynnes red, and yet ano ther of taxus ſkynnes aboue all.

And they made bordes for the dwellynge place of ſethim wodd that ſtode vpright euery borde.x.cubetes longe and a cubet ād an hal fe brode. And they made.ij.fete to euery boor de of the dwellinge place ioyninge one to ano ther. And they made .x.boordes for the ſou th ſyde of the habytacyon, and.xl.ſokettes of ſyluer vnder the.xx.boordes.ij.ſokettes vnder euery boorde,euen for the.ij.fete of thē. And for the other ſyde of the dwellynge towarde the north,they made other .xx. boordes with xl.ſokettes of ſyluer .ij. ſokettes vnder euery boorde. And behynde in the ende of the taber nacle towarde the weſt,they made.vi.boordes and.ij.other bordes for the corners of the ha bitacyon behynde,and they were ioyned cloſſe both beneth and alſo aboue with clampes, and thus they dyd to both the corners: ſo they were in all.viij.boordes and.xvi.ſokettes,vn

der

der euery borde two ſokettes.

And they made barres of ſethim wodd.v. for the bordes of the one ſyde of the habitacion and.v.for the other, ād fiue for the bordes of the weſt ende of the habitacion. And they made the myddell barre to ſhote thorowe the bordes :euen from the one ende to the other, and ouerlayde the bordes with golde,and made thē rynges of golde to thruſt the barres thorow,and couered the barres with golde. And they made an hangynge of Iacincte,of ſcarlett purple ād twyned byſſe with cherubyns of broderd worke. And made therunto.iiij.pilers of ſethim wodd and ouerlayde them with golde. Their knoppes were alſo of gold,ād they caſt for them.iiij.ſokettes of ſyluer. And they made an hangynge for the tabernacle dore:of Iacincte,ſcarlet,purple and twyned byſſe of needle worke,and the pilers of it were fiue with their knoppes,and ouerlayde the heades of them and the whooppes with golde,with their fiue ſokettes of braſſe.

The.xxxvij.Chapter

AND bezaleel made the arcke of ſethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubett and a halfe hye:and ouerlayde it with fyne gol

de

de both within and without,and made a crow ne of golde to it rounde aboute,and caſt for it iiij.rynges of golde for the.iiij.corners of it: twoo rynges for the one ſyde and two for the other, and made ſtaues of Sethim wodd, and couered them wyth golde, and put the ſtaues in the rynges alonge by the ſyde of the arcke to bere it with all.

And he made the mercyſeate of pure gol- de two cubettes and a halfe longe and one cu bette and a halfe brode,and made two cheru- byns of thicke golde apon the two endes off the mercyſeate: One cherub on the one ende, and another cherub on the other ende of the mercyſeate. And the cherubyns ſpredde out their wynges aboue an hye, and couered the mercyſeate therewith, And their faces were one to another: euen to the mercyſeate warde,were the faces of the cherubins.

And he made the table of ſethim wodd two cubettes longe and a cubette brode, and a cu- bette and an halfe hyghe,and ouerlayde it with fine golde,and made thereto a crowne of gol- de rounde aboute, and made thereto an who- pe of an hande brede rounde aboute,and ma- de vnto the whope a crowne of golde rounde aboute,and caſt for it.iiij.rynges of golde ād put the rynges in the.iiij.corners by the fete:

euen

euen vnder the whope to put ſtaues in to bere the table with all. And he made ſtaues of Sethim wodd and couered them with golde to bere the table with all, and made the veſſels that were on the table of pure golde, the dyſſhes, ſpones, flattpeces and pottes to poure with all,

And he made the candelſticke of pure thicke golde: both the candelſticke and his ſhaft: with braunces, bolles, knoppes ād floures procedynge out of it. Sixe braunches procedinge out of the ſydes thereof. iij. out of the one ſyde and. iij. out of the other. And on euery braunche were. iij. cuppes like vnto almondes, wyth knoppes and floures thorow out the fixe braunches that proceded out of the candelſticke. And apon the candelſticke ſelfe, were. iiij. cuppes after the facyon of almondes with knoppes and floures: vnder eueri two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made ſeuen lampes thereto, and the ſnoffers thereof, ād fyrepānes of pure golde. An hundred weyghte of pure golde, made both it and all that belonged thereto.

And he made the cēsalter of ſethī wodd of a cubett lōge ād a cubett brode: euē. iiij. ſquare

and

and two cubettes hye with hornes proceedynge out of it. And he couered it with pure golde both the toppe ād the sydes rounde aboute ād the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the croune apon ether syde of it, to put staues in for to bere it with al: and made staues of sethim wodd, ād ouerlayde them with golde. And he made the holy anoyntinge oyle and the swete pure incēs after the apothecarys crafte.

¶ The. xxxviij. Chapter

AND he made the burntoffryngealter of sethim wodd, fiue cubettes longe ād. v cubettes brode: euen. iiij square, and. iij. cubettes hye. And he made hornes in the. iiij. corners of it procedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the alter: the. cauldrons, shovels, basyns, fleshokes and colepannes all of brasse.

And he made a brasen gredyren of networke vnto the alter rounde aboute alowe beneth vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iiij. rynges of brasse for the. iiij. endes of the gredyren to put staues in. And he made staues of sethim wodd and couered them with brasse, and put the staues in the rynges alonge by the alter syde to

de to bere it with all, and made the alter holowe with bordes.

And he made the lauer of braſſe and the fote of it alſo of braſſe, in the ſyghte of them that dyd watch before the dore of the tabernacle of witneſſe.

And he made the courte with hangynges of twyned byſſe of an hundred cubettes longe vppon the ſouthſyde, ād. xx. pilers with. xx. ſokettes of braſſe: but the knoppes of the pilers, ād the whoopes were ſyluer. And on the north ſyde the hanginges were an hundred cubettes longe with. xx. pilers and. xx. ſokettes of braſſe, but the knoppes and the whopes of the pilers were of ſyluer. And on the weſt ſyde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. ſokettes, and the knoppes ād the whoopes of the pilers were ſyluer. And on the eaſt ſyde towarde the ſonne ryſynge, were hangynges of. l. cubettes: the hangynges of the one ſyde of the gate were. xv. cubettes longe, and their pilers. iij. with their. iij, ſokettes. And off the other ſyde of the court gate, were hanginges alſo of. xv. cubettes longe, and their pilers iij. with. iij. ſokettes. Now all the hanginges of the courte rounde aboute, were of twyned byſſe, ād the ſokettes of the pilers were braſſe: but the knoppes ād the whoopes of the pilers were ſyl-

re ſyl-

re ſyluer, and the heedes were ouerlayde with ſyluer, ād all the pilers of the courte were whoped aboute with ſyluer. And the hanginge of the gate of the courte was nedleworke: of Iacincte, ſcarlet, purple, and twyned byſſe. xx. cubettes longe and fiue in the bredth, acordynge to the hangynges of the courte. And the pilers were .iiij. with .iiij. ſokettes of braſſe, ād the knoppes of ſyluer, ād the heedes ouerlayde with ſyluer and whoped aboute with ſyluer, ād all the pynnes of the tabernacle ād of the courte rounde aboute were braſſe.

This is the ſumme of the habitacyō of witneſſe, whiche was counted at the commaundment of Moſes: and was the office of the Leuites by the hande of Ithamar ſonne to Aaron the preaſt. And Bezaleel ſonne of Vri ſonne to Hur of the trybe of Iuda, made all that the Lorde commaunded Moſes, and with hī Aholiab ſonne of Ahiſamach of the tribe of Dan, a cōnynge grauer ād a worker of nedle worke In Iacincte, ſcarlett, purple ād byſſe.

All the golde that was occupyde apon all the worke of the holy place (whiche was the golde of the waueofferynge) was, xxix. hundred weyght and ſeuen hundred and .x̄xx. ſycles, acordynge to the holy ſycle. And the ſumme of ſyluer that came of the multitude, was .v

ſcore

ſcore hundred weyght and a thouſande ſeuen hundred and.lxxv.ſycles of the holye ſycle. Euery man offrynge halfe a ſycle after the weyght of the holye ſycle amonge them that went to be nombred from.xx.yere olde and aboue, amonge.vj.hundred thouſande ād.iij.thouſande ād v.hundred ād.l.men.

And the.v.ſcore hundred weyght of ſyluer, went to the caſtynge of the ſokettes of the ſanctuary and the ſokettes of the vayle: an hundred ſokettes of the fiue ſcore hundred weigh an hundred weyght to euery ſokette. And the thouſaude ſeuen hundred and.lxxv.ſycles, made knoppes to the pilers ād ouerlayde the heedes and whoped them.

And the braſſe of the waueofferynge was lxx.hundred weyght and two thouſande, and iiij.hundred ſycles. And therewith he made the ſokettes to the doore of the tabernacle of witneſſe, and the braſen altare, and the braſen gredyren that longeth thereto, and all the veſſels of the alter, and the ſokettes of the courte rounde aboute, and the ſokettes of the courte gate, and all the pynnes off the habitacyon, and all the pynnes of the courte rounde aboute.

And of

AND of the Iacyncte, ſcarlet, purple and twyned byſſe, they made the veſtimẽtes of miniſtracion to do ſeruyce in in that holye place, and made the holye garmentes that pertayned to Aaron, as the Lorde commaunded Moſes.

And they made the Ephod of golde, Iacinte, ſcarlet, purple, and twyned byſſe. And they dyd beate the golde in to thynne plates, ād cutte it in to wyres: to worke it in the Iacincte, ſcarlet, purple and the byſſe, with broderd worke. And they made the ſydes come together, and clooſed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the ſame ſtuffe and after the ſame worke of golde, Iacincte, ſcarlet, purple and twyned byſſe, as the Lorde commaunded Moſes.

And they wrought onix ſtones clooſed in ouches of golde and graued as ſygnettes are grauen with the names of the children of Iſrael, and put them on the ſhulders of the Ephod that they ſhulde be a remembraunce off the childern of Iſrael, as the Lorde commaunded Moſes.

And they made the breſtlappe of conning worke, after the worke of the Ephod: euen of golde, Iacincte, ſcarlet, purple ād twyned byſſe

And

And they made it. iiij. ſquare ād double, an hā de bredth longe and an hande bredth brodē. And thei filled it with. iiij. rowes of ſtones (the firſt rowe: Sardios, a Topas ād ſmaragdus. the ſecōde rowe: a Rubin, a Saphir ād a Diamōde The. iij. rowe; Ligurios, an Achat ād a Amatiſt. The fourth rowe: a Turcas, an Onix ād a Iaſpis) cloſed in ouches of gold in their inclo ſers. And the. xij. ſtones were grauē as ſygnet tes with the names of the childern of Iſrael: euery ſtone with his name, acordinge to the. xij trybes.

And they made apon the breſtlappe, twoo faſtenynge cheynes of wrethen worke ād pure golde. And they made two hokes of golde ād two golde rynges, and put the two rynges apō the two corners of the breſtlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the breſtlappe. And the. ij. en des of the two cheynes they faſtened in the. ij. hokes, ād put them on the ſhulders of the Ephod apon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the breſtlappe alonge apon the edge of it, toward the inſyde of the Ephod that is ouer agaynſt it And they made yet two other golde rynges, ād put them on the. ij. ſydes of the Ephod, beneth

on the fore ſyde of it: euē where the ſydes goo together, aboue apon the brodrynge of the Ephod, ād they ſtrayned the breſtlappe by his rīges vnto the ringes of the Ephod, with laces of Iacincte, that it mighte lye faſt apon the brodrynge of the Ephod, and ſhulde not be lowſed from of the Ephod: as the Lorde cōmaūded Moſes.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacincte, ād the heade of the tunycle was in the middeſt of it as the color of a partlet, with a bonde rounde aboute the color, that it ſhulde not rent, And they made beneth apon the hem of the tunycle: pomgranates of Iacincte, ſcarlet, purple and twyned byſſe, And they made litle belles of pure golde, ād put them amonge the pomgranates roūde aboute apō the edge of the tunycle a bell ād a pomgranate, a bell ād a pomgranate rounde aboute the hemmes of the tunycle to myniſtre in, as the Lorde commaunded Moſes

And they made cotes of byſſe of wouē worke for Aaron and his ſonnes, and a mytre off byſſe, and goodly bonettes of byſſe, and lynen breches off twyned byſſe, and a gyrdell of twyned byſſe, Iacyncte, ſcarlett and purple: euen of nedle worke, as the Lorde cōmaūded Moſes,

And

And they made the plate of the holy croune of fine golde, ād wrote apō it with grauē wor ke: the holynes of the Lorde. ād tyed it to a la ce of Iacincte to faſten yt an hye apon the my tre, as the Lorde commaunded Moſes.

Thus was all the worke of the habitacyon of the tabernacle of witneſſe, finyſſhed. And the childern of Iſrael dyd, acordyng to all that the Lorde had commaunded Moſes. And they brought the habitacyon vnto Moſes: the tent and all his apparell thereof: the buttones boordes, barres, pilers and ſokettes: and the couerynge of rams ſkynnes red, and the coue rynge of taxus ſkynnes, and the hanginge vay le, and the arcke of witneſſe with the ſtaues thereof, and the mercyſeate: the table and all the ordinaunce thereof, and the ſhewbred, and the pure candelſticke, and the lampes pre pared therevnto with all the veſſells thereof, and the oyle for lyghtes, and the golden altare and the anoyntynge oyle and the ſwete cens, and the hangynge of the tabernacle doore, ād the braſen alter, and the gredyern of braſſe lon gynge therevnto with his barres and all hys veſſels, and the lauer with his fote, and the han ginges of the courte with his pilers and ſoket tes, and the hangynge to the courte gate, hys boordes and pynnes, ād al the ordinaunce that

ſerueth to the habitacion of the tabernacle of witneſſe, and the miniſtringe veſtimentes to ſerue in the holy place, and the holy veſtimentes of Aaron the preaſt and his ſonnes raymẽtes to miniſtre in: acordyng to all that the Lorde commaunded Moſes: euen ſo the childern of Iſrael made all the worke. And Moſes behelde all the worke: and ſe, they had done it euen as the Lorde commaunded: and thã Moſes bleſſed them.

¶ The. xl. Chapter

AND the Lorde ſpake vnto Moſes ſaynge: In the firſt daye of the firſt moneth ſhalt thou ſett vp the habitaciõ of the tabernacle of witneſſe, ãd put therĩ the arcke of witneſſe, and couer the arcke with the vayle, ãd brynge in the table and apparell it, and brynge in the candelſticke and put on his lampes, and ſett the cenſalter of golde before the arcke of witneſſe, and put the hangynge of the dore vnto the habitacion. And ſett the burntoffrynge alter before the dore of the tabernacle of witneſſe, ãd ſett the lauer betwene the tabernacle of witneſſe, ãd the alter, ãd put water therĩ, and make the court roũde aboute, ãd ſet vp the hãgynge of the courte gate.

And

And take the anoyntinge oyle and anoynt the habitacion and all that is there in, and hallow it and all that belonge there to: that it maye be holye. And anoynte the altar of the burntofferinges and all his vessels, and sanctifye the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifye it.

Than brynge Aaron and his sonnes vnto the dore of the tabernacle of witnesse, and wash them with water. And put apon Aaron the holye vestmentes. and anoynte him and sanctifye him that he maye minister vnto me, that their * anoyntige maie be an euerlastinge preasthode vnto thē thorow out their generacions. And Moses dyd acordige to all that the Lorde commaunded him.

Of this texte the scole men dispute that the very smeringe alone maketh the prest now also with out the bresilapp of light and perfectnesse so that they haue all power thereby and what thei saye is done immediatly whether thei send to heven or hell, and that with out preachynge ether of the lawe of God or of his holy Gospell.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses rered vp the tabernacle ād fastened his sokettes, ād set vp the bordes ād put in their barres, ād rered vp the pillers, ād spred abrode the tēt ouer the habitaciō ād put the coueringe of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke ād put the testimonye in the arke ād sett the staues to the arcke and put the merciseate an hye apon the arcke, and brought te the

te the arcke in to the habitaciō and hanged vp the vayle ād couered the arcke of witneſſe, as the Lorde commaunded Moſes.

And he put the table in the tabernacle off witneſſe in the north ſyde of the habitaciō with out the vayle, and ſet the bred in ordre before the Lorde, euē as the Lorde had commaunded Moſes.

And he put the candelſticke in the tabernacle of witneſſe ouer agaynſt the table in the ſouth ſyde of the habitacion, and ſet vp the lampes before the Lorde: as the Lorde commaunded Moſes. And he put the golden alter in the tabernacle of witneſſe before the vayle, ād brent ſwete cens there on as the Lorde commaunded Moſes. And ſet vp the hangynge in the dore of the habitacion, and ſet the burntoffringe alter before the dore of the tabernacle of witneſſe, and offred burntoffringes and meatofferinges there on as the Lorde commaunded Moſes.

And he ſet the lauer betwene the tabernacle of witneſſe and the alter, and poured water there in to waſh with all. And both Moſes Aaron and his ſonnes waſhed their hādes and their fete there at: both when they went in to the tabernacle of witneſſe, or whē they went to the alter, as the Lorde cōmaunded Moſes.

And

And he rered vp the courte rounde aboute the habitacion and the alter, and ſet vp the hangin ge of the courte gate: and ſo Moſes fyniſhed the worke.

And the clowde couered the tabernacle of witneſſe, and the glorye of the Lorde fylled the habitacion: ſo that Moſes coude not entre in to the tabernacle of witneſſe, becauſe the clow de abode there in, and the glorye of the Lor• de fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Iſrael toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was apon the habitacion by daye, and fyre by nyghte: in the ſighte of all the houſe of Iſrael in all th• eir iornayes.

The ende of the ſeconde boke of Moſes

A PRO:

LOGE IN TO THE thirde boke of Moſes called Leuiticus.

¶A prologe in to the thirde boke of Moſes, called Leuiticus.



He ceremonies which are deſcribed in the boke folowinge, were che ſtye ordined off God, (as I ſayde in the ende of the prologe vppon Exodi) to occupye the mindes of that people the Iſraelites, and to kepe them from ſervinge of God after thē imaginacyon of their blinde ȝele and good entent: that their conſciences might be ſtabliſhed and they ſure that they pleaſed God therein, which were impoſſible, yf a man did of his awne heed that which was not commaunded of God nor depēded of any appoyntement made betwene him and God. Soch ceremonies were vnto them as an A.B.C. to lerne to ſpelle and read, and as a nurce to fede them with milke and pappe, and to ſpeake vnto them after their awne capacyte and to liſpe the wordes unto them acording as the babes and childern of that age might ſounde them agayne. For all that were before Chriſt were in the infancye and childhod of the worlde and ſawe that ſonne which we ſe openlye, but thorowe a cloude and had but feble and

weake

weake imaginacions of Christ,as childern ha ue of mennes deades,a fewe prophetes excep te, whiche yet described him vnto other in sa crifices and ceremonies,likenesses,rydles,pro uerbes,and darke and straunge speakinge vn tyll the full age were come that God wold sh ewe him openlye vnto the whole worlde and delyuer them from their shadowes and clou delight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the sha dowe vanisheth awaye at the comynge of the light;euen so doo the ceremonyes and sacrifi ces at the comynge of Christ, and are hence forth no moare necessarye then a token left in remembraunce of a bargayne is necessary whē the bargayne is fulfilled. And though they se me playne childish, yet they be not altogither fruteless:as the popettes and.xx.maner of try fles which mothers permitte vnto their yonge childern be not all in vayne. For all be it that soch phantasyes be permytted to satisfie the childers lustes.yet in that they are the mothers gifte and be done in place and tyme at hir cō maundement, they kepe the childern in awe and make them knowe the mother and also make them more apte agenste a more stron ger age to obaye in thinges of greater er neste.

And moraouer though ſacrifices and ceremonies can be no ground or fundacion to bild apon: that is, though we can proue noughte with them: yet when we haue once found oute Chriſt and his miſteries, then we maye borow figures, that is to ſaye allegoryes, ſimilitudes or examples to open Chriſt and the ſecrettes off God hyd in Chriſt euen vnto the quycke, and to declare them more lyuely and ſenſebly with them than with all the wordes of the worlde. For ſimilitudes haue more vertue and power with them than bare wordes, and lead a mans wittes further in to the pithe and marye and ſpirituall vnderſtondinge of the thinge, than all the wordes that can be imagined. And though alſo that all the ceremonies and ſacrifices haue as it were a ſterrelyght of Chriſt, yet ſome there be that haue as it were the lighte of the brode daye a litle before the ſonne riſinge, and expreſſe him, and the circumſtaunces and vertue of his deth ſo playnly as if we ſhulde playe his paſſyon on a ſcaffold or in a ſtage play opēlye before the eyes of the people. As the ſcape gote, the braſen ſerpent, the oxe burnt without the hoſte, the paſſeouerlambe &c. In ſo moch that I am fully perſuaded and can not but beleue that God had ſhewed Moſes the ſecrettes of Chriſt and the verey maner of his deth before

fore hande, and commaunded him to ordene them for the confirmacion of oure faythes whi che are now in the cleare daye light. And I be leue alſo that the prophetes whiche folowed Moſes to confirme his propheſyes and to ma- yntayne his doctrine vnto Chriſtes cominge, were moued by ſoch thinges to ſerche further of Chriſtes ſecrettes. And though God wold not haue the ſecrettes of Chriſt generallye kn- owne, ſaue vnto a few familier frendes which in that infancye he made of mans witte to hel- pe the other babes: yet as they had a generall promyſſe that one of the ſeed of Abrahā ſhuld come and bleſſe them, euen ſo they had a gene- rall fayth that God wold by the ſame man ſa- ue them, though they wiſt not by what meanes as the very apoſtles when it was oft told them yet they coude neuer comprehend it, till it was fufilled in deade.

And beyonde all this their ſacrifices ād ce remonies as farforth as the promyſes annexed vnto them extende/ſo farforth they ſaued thē and iuſtified them and ſtode them in the ſame ſteade as oure ſacramentes doo vs: not by the power of the ſacrifice or deade it ſelfe, but by the vertue of the faith in the promyſſe whiche the ſacrifice or ceremonye preached and whe- rof it was a token or ſygne. For the ceremonies

and

and ſacrifices were lefte with them and commaunded them to kepe the promyſſe in remẽbraunce and to wake vpp their fayth. As it is not ynough to ſende manye on errandes and to tell them what they ſhall doo: but they muſt haue a remembraunce with them, and it be but a ringe of a ruſh aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onlye, but we muſt put thereto an oth and geue erneſt to confirme the faithe off the perſon with whom it is made. And in like maner yf a man promyſſe, what ſoeuer trifull it be, it is not beleued excepte he hold vppe his finger alſo, ſoch is the wekeneſſe of the world. And therfore chriſt him ſilf vſed oftymes diuerſe ceremonyes in curynge the ſeke, to ſturre vpp their faith with all. As for an enſample it was not the bloud of the lambe that ſaued thẽ in Egipte, when the angell ſmote the Egiptians: but the mercye of God and his truth whe rof that bloude was a token and remembraunce to ſturre vppe their faythes wyth all. For though God make a promyſſe, yet it ſaueth none finallye but them that longe for it and praye God with a ſtronge fayth to fulfill it for his mercye and truthe onlye and knowlege theyr vnworthyneſſe. And euen ſo oure ſacramentes (yf

tes(yf they be truelye miniſtred)preach Chriſt vnto vs and leade oure faythes vnto Chriſt,by which faithe oure ſynnes are done awaye and not by the deade or worke of the ſacrament. For as it was impoſſible that the bloude off calues ſhuld put awaye ſynne: euen ſo is it impoſſible that the water of the ryuer ſhuld waſh oure hartes. Neuertheleſſe the ſacramentes clēſe vs and abſolue vs of oure ſynnes as the preaſtes doo, in preachinge of repentaunce and faith, for which cauſe ether other of them were ordened, but yf they preach not, whether it be the preaſt or the ſacrament, ſo profitte they not.

And yf a man allege Chriſt Iohan in the.iij. chapter ſayeng:Excepte a man be borne agayne of water and the holye goſte he can not ſe the kingdome of God, and will therfore that the holy goſt is preſent in the water and therfore the verye deade or worke doth put awaye ſynne:then I will ſend him vnto Paule whiche axeth his Galathians whether they receaued the holy goſte by the deade of the lawe or by preachinge of faith and there concludeth that the holy goſt accōpanyeth the preaching of faith,ād with the worde of faith,entreth the harte ād purgeth it,which thou mayſt alſo vnderſtonde by ſaynt Paule ſayenge : ye are borne

a new out of the water thorowe the worde. So now if baptim preach me the wasshing in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mummīge. Yf a man saye of the sacrament of Christes bodye ād bloud that it is a sacrifice as well for the dead as for the quycke and therfore the very deed it self iustifieth and putteth awaye synne. I answere that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ād his bloude there shed: but that is not so. And therfore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered apon the crosse now apon a. xv. hundred yeres a go and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderstond none at all, and as a sermon preached to him that is dead and hereth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they

be fa-

be faffe and are paſt all ieopardye. For when they were alyue their hartes loued the lawe off God and therfore ſynned not, and were ſory that their membres ſynned and euer moued to ſynne, and therfore thorow faith it was forgeuen them. And now their ſynnefull membres be dead, ſo that they can now ſynne no more, wherfore it is vnto them that be dead nether ſacrament nor ſacrifice: But vnder the pretence of their ſoule health it is a ſeruaunt vnto oure ſpiritualtyes holy couetnouſneſſe and an extorcyonar and a bylder of Abayes, Colleges, Chauntryes and cathedrall chirches with falſe gotē good, a pickpurſe, a pollar, ād a bottomleſſe bagge

Some man wold happely ſaye, that the prayers of the maſſe helpe moch: not the lyuinge only. but alſo the dead. Of the hote fire of their farvent prayer which conſumeth faſter then all the world is able to bringe ſacrifice, I haue ſayde ſufficiently in other places. Howe be it it is not poſſible to bringe me in beleffe that the prayer which helpeth hir awne maſter vnto no vertue, ſhuld purcheſſe me the forgeueſſe of my ſynnes. If I ſawe that their prayers had obtayned thē grace to lyue ſoch a liffe as goddes worde did not rebuke, then coud I ſone be borne in hande that what ſoeuer they axed off

God

God their prayers ſhuld not be in vayne. But now what good can he wyſh me in his prayers that envieth me Chriſt the fode and the liffe of my ſoule? What good can he wiſh me whoſe herte cleaveth a ſundre for payne when I am taught to repent of my euell?

Forthermore becauſe that fewe knowe the vſe of the olde teſtament, and the moſte parte thinke it nothinge neceſſarye but to make allegoryes, which they fayne euery mā after hys awne brayne at all wyle advēture without any certayne rule: therfore (though I haue ſpoken off them in another place) yet leſt the boke come not to all mennes handes that ſhall reade this, I will ſpeake off them here alſo a worde or twayne.

We had nede to take hede euery where that we be not begyled with falſe allegories, whether they be drawne out of the new teſtament, or the olde, ether out of any other ſtorye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his ſpectacles and to arme him ſelfe agenſt inviſible ſpretes.

Firſt allegories proue nothinge (and by allegories vnderſtonde examples or ſimilitudes borowed of ſtraunge matters and of another thinge than that thou entreateſt oft) As thou-

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gh circumcyſyon be a figure of baptim, yet thou canſt not proue baptim by circumcyſion For this argumēt were verye feble, the Iſraelites were circūcyſed therfore we muſt be baptiſed. And in like maner though the offering of Iſaac were a figure or enſample off the reſurrection, yet is this argument nought, Abraham wold haue offered Iſaac, but God delyuered him from deth, therfore we ſhall ryſe agayne, and ſo forth in all other.

But the very vſe of allegories is to declare and open a texte that it maye be the better perceaved and vnderſtonde. As when I haue a cleare texte of Chriſt and of the apoſtles, that I muſt be baptyſed, then I maye borowe an enſample of circumcyſion to expreſſe the nature power and frute or effecte of baptim. For as circumcyſion was vnto them a comen bagge ſygnifienge that they were all ſodiars off God to warre his warre and ſeparatinge them from all other nacyons diſobedient vnto God: euen ſo baptim is oure comen bagge and ſure erneſt and perpetuall memoriall that we pertayne vnto Chriſt and are ſeparated from all that are not chriſtes. And as circumciſion was a token certifyenge them that they were receaved vnto the fauoure off God and theyr

ſynnes

ſinner forgeven them: even ſo baptim certefy-
eth vs that we are waſſhed in the bloude of ch
riſt ād receaued to fauoure for his ſake. and as
circumcyſion ſignifyed vnto thē the cuttynge
away of theyr awne luſtes and ſleynge of their
fre will, as they call it, to folowe the will of god
even ſo baptim ſignyfgeth vnto vs repentaun
ce and the mortefyinge of oure vnruly mēbres
and body of ſynne, to walke in a new lyffe and
ſo forth.

And likewyſe though that the ſavinge of Noe
and of them that were with him in the ſhyppe,
thorow water, is a figure, that is to ſaye an en-
ſample and likeneſſe of baptim, as Peter make
th it. 1. Petri 3. yet I can not proue baptim ther-
with, ſaue deſcribe it only. for as the ſheyppe ſa-
ved thē in the water thorow faith, in that they
beleved god and as the other that wold not be
leve Noe peryſhed: even ſo baptim ſaveth vs
thorow the worde of faith which it preacheth
when all the world of the vnbelevinge peryſh.
And Paule. 1. Corin. 10. maketh the ſee ād the
cloude a figure of baptim, by which and a th-
ouſand mo I might declare it but not proue it.
Paule alſo in the ſayde place maketh the rocke
out of which Moſes brought water vnto the
childerne of Iſrael a figure or enſample of ch
riſt/not to proue chriſt (for that were impoſſi

ble

ble)but to deſcribe chriſt only:even as chriſt hi ſilf Iohānis.3.boroweth a ſimilitude or figure of the braſen ſerpent to lead Nichodemus frō his erthy imaginacyon in to the ſpirituall vnderſtondinge of chriſt ſayenge: As Moſes lyfted vpp a ſerpent in the wilderneſſe,ſo muſt the ſonne of man be lifted vpp,that none that beleue in him peryſh but haue everlaſtinge liffe. by which ſimilitude the vertue of chriſtes deth is better deſcribed then thou coudeſt declare it with a thouſande wordes.for as thoſe murmurars agenſt god as ſone as they repented were healed of their deadly woundes thorow lokynge on the braſen ſerpent only without medicyne or any other helpe,yee ād without any other reaſon but that god hath ſayed it ſhuld be ſo/ and not to murmoure agayne,but to leue their murmuringe:even ſo all that repent ād beleue in chriſt are ſaved from euerlaſtinge deth / of pure grace without and before their good workes/and not to ſynne agayne,but to fight agaynſt ſynne ād henceforth to ſynne no moare.

Even ſo with the ceremonyes of this boke thou canſt prove nothinge ſaue deſcribe and declare only the puttyng awaye.of oure ſynnes thorow the deth of chriſt. for chriſt is Aaron and Aarons ſonnes and all that offer the ſacrifyce to purge ſynne, And chriſt is all maner

offe-

offering that is offered: he is the oxe, the ſhepe the gote, the kyd and lambe: he is the oxe that is burnt without the hoſt and the ſcapegote that caryed all the ſynne of the people awaye in to the wilderneſſe. for as they purged the people frō their wordly vnclenneſſes thorow bloud of the ſacrifices / even ſo doth chriſt purge vs from the vnclenneſſes of everlaſtinge deth with his awne bloude. and as their wordly ſynnes coude no otherwyſe be purged then by bloude of ſacrifyce / even ſo can oure ſynnes be no otherwyſe forgeven then thorow the bloude of chriſt. All the deades in the world, ſaue the bloude of chriſt, can purchaſe no forgevenesſe of ſynnes: for oure deades do but helpe oure neyghboure and mortefye the fleſh ād helpe that we ſynne no moare / but and if we haue ſynned / it muſt be frely forgeven thorow the bloude of chriſt or remayne ever.

And in lyke maner of the lepers thou canſt prove nothinge: thou canſt never coniure out confeſſiō thenſe, how be it thou haſt an handſome example there to open the bindinge and loowſinge of oure preaſtes with the kaye of goddes word. for as they made no man a lepre even ſo oures haue no power to commaunde any man to be in ſynne or to go to purgatory or hell. And therefore (in as moch as bindinge and

and lowsinge is one power) As those preastes healed no man/even so oures can not of their inviseble and domme power dryve any mannes synnes awaye or delyver hym from hell or fayned purgatorye. how be it if they preached gods word purely which is the authorite that christ gaue them/then they shuld binde ād lowse/kylle and make alyve agayne, make vncle ane and cleane agayne/and send to hell ād fett thence agayne/so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repētaunce. And then if they preached them the mercye that is in christ/they shuld lowse them and quiet their raginge consciences and certefie them of the fauoure of god and that their synnes be forgeven.

Fynallye beware of allegoryes/ for there is not a moare handsome or apte a thinge to begile withall then an allegorye/ nor a more sotle and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wyse there is not a better/vehementer or myghtyer thinge to make a man vnderstond with all then an allegory .. For allegoryes make a man qwick witted and prynte wysdome

dome in him and maketh it to abyde, where ba re wordes go but in at the one eare and out at the other. As this with ſoch like ſayenges: put ſalt to all youre ſacrifices, in ſteade of this ſentence, do all youre deades with diſcrecion, gre teth and biteth (yf it be vnderſtond) moare thē playne wordes. And when I ſaye in ſteade off theſe wordes boſt not youre ſelf of your good deades, eate not the bloude nor the fatt of you re ſacrifice, there is as great differēce betwene them as there is diſtaunce betwene heauen ād erth. For the liffe and beutye of all good dea des is of God and we are but the caren leane, we are onlye the inſtrument whereby god wor keth only, but the power is his. As god created Paule a newe, poured hys wiſdome in to him, gaue him mighte and promyſed him that his grace ſhuld neuer fayle him &c. and all with out deſervinges. excepte that nurteringe the ſayntes and makinge them curſe and rayle on Chriſt be meritorious. Now as it is death to eate the bloude or fatte of any ſacrifi ce, is it not (thinke ye) damnable to robbe god of his honoure and to gloryfye my ſelf with his honoure?

¶ The THYRDE BOoke of Moses. Called Leuiticus.

Richard Tubleday

¶ The thirde boke of Moſes, called Leuiticus.

¶ The firſte Chapter.



Nd the Lorde called Moſes, And ſpake vnto him oute off the tabernacle of witneſſe ſayenge, Speake vnto the childern of Iſrael, and ſaye vnto them. Who ſoeuer of you ſhall bringe a gifte vnto the Lorde, ſhall bringe it of the catell: euen of the oxen and of the ſhepe.

Yf he brynge a burntoffrynge of the oxen he ſhall offre a male without blimeſh, and ſhal brynge him to the dore of the tabernacle of witneſſe, that he maye be accepted before the Lorde. And let him put his hande apon the heed of the burntſacrifice, and fauoure ſhalbe geuen him to make an attonemēt for hym, ād let him kyll the oxe before the Lorde. And let the preaſtes Aarons ſonnes brynge the bloude and let them ſprinckell it rounde aboute apon the alter that is before the dore of the tabernacle of witneſſe, And let the burntoffrynges be ſtrypped and hewed in peces. And thē let the ſonnes of Aaron the preaſt put fire apō the alter and put wodd apon the fire, and let them laye the peces with the heed and the fatte, apon the wod that is on the fire in the alter.

But the inwardes ād the legges they ſhall waſh in water, and the preaſt ſhall burne altogither apon the alter, that it be a burntſacrifice, and an offerynge of a ſwete odoure vnto the Lorde.

Yf he will offer a burntſacrifice of the ſhepe whether it be of the lambes or of the gootes: he ſhall offer a male without blimeſh. And let him kyll it on the north ſyde of the alter, before the Lorde. And let the preaſtes Aarons ſonnes ſprinkle the bloude of it, rounde aboute apon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preaſt putte them apon the wodd that lyeth apon the fire in the alter. But let him waſh the inwardes and the legges with water, and than bringe altogether and burne it apon the alter: that is a burntoffrynge and a ſacrifice of ſwete ſauoure vnto the Lorde.

Yf he will offer a burntoffrynge of the foules he ſhall offer eyther of the turtyll doues or of the ionge pigeons. And the preaſt ſhall brynge it vnto the alter, and wrynge the necke a ſundre of it, and burne it on the alter, and let the bloude runne out apon the ſydes of the alter, ād plucke awaye his croppe ād his fethers, ād caſt thē beſyde the alter on the eaſt parte vpō the hepe of aſſhes, ād breke his winges but

plucke

plucke thē not a ſundre. And thē let the preaſt burne it vpō the alter, euē apō the wodd that lyeth apō the fire, a burntſacrifice ād an offeryn ge of a ſwete ſauoure vnto the Lorde.

¶ The ſeconde Chapter.

YF any ſoule will offer a meatoffrynge vn to the Lorde, his offerynge ſhalbe fine floure, and he ſhall poure thereto oyle ād put frankencens theron and ſhall bringe it vnto Aarons ſonnes the preaſtes. And one of them ſhall take thereout his handfull of the floure, and of the oyle with all the frankencēs, ād bur ne it for a memoriall apō the alter: an offryng of a ſwete ſauoure vnto the Lord. And the rē naunt of the meatofferynge ſhalbe Aarons ād his ſonnes, as a thinge moſt holye of the ſacri fices of the Lorde

Yf any mā bringe a meatoffrynge that is ba kē in the ouē, let him brynge ſwete cakes of fi ne floure mingled with oyle, ād vnleuended wafers anoynted with oyle. Yf thy meatoffryn ge be baken in the fryenge pan, then it ſhalbe of ſwete floure mingled with oyle. And thou ſhalt mynce it ſmall, ād poure oyle thereon: ād ſo is it a meatoffrynge.

Yf thy meatofferynge be a thynge broyled vppon the greadyerne, of floure myngled wi th oyle it ſhalbe. And thou ſhalt brynge the meatoffryn

meatoffryng that is made of theſe thinges vn to the Lorde, and ſhalt delyuer it vnto the preaſt, and he ſhall brynge it vnto the altare and ſhall heue vppe parte of the meatoffrynge for a memoriall, and ſhall burne it apon the alter: an offerynge of a ſwete ſauoure vnto the Lorde. And that which is left of the meatofferynge ſhalbe Aarons and his ſonnes, as a thynge that is moſt holye of the offerynges off the Lorde.

All the meatoffrynges which ye ſhall brynge vnto the Lorde, ſhalbe made without leuē, For ye ſhall nether burne leuen nor honye in any offerynge of the Lorde: Notwithſtondinge ye ſhall bryng the firſtlynges of them vnto the Lorde: But they ſhall not come apon the alter to make a ſwete ſauoure.

All thy meatofferynges thou ſhalt ſalt with ſalt: nether ſhalt thou ſoffre the ſalt of the couenaunt of thy God to be lackynge from thy meatofferynge: but apon all thyne offerynges thou ſhalt brynge ſalt.

Yf thou offer a meatofferynge of the firſtripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire ād beat it ſmall, and ſo offer the meatofferynge of thy firſtrype frutes. And than poure oyle there to, and put frankencens thereon: and ſo it is a

meat

meatoffrynge. And the preaſt ſhall burne par te of the beten corne and parte of that oyle, with all the frãkencens: for a remembraunce. That is an offerynge vnto the Lorde.

¶ The thyrde Chapter

YF any man brynge a peaceofferynge of the oxen: whether it be male or female, he ſhall brynge ſuch as is without blemyſh, be fore the Lorde, and let him put his hande a- pon the heed of his offerynge, and kyll it befo re the dore of the tabernacle of witneſſe. And Aarons ſonnes the preaſtes, ſhall ſprinkle the bloude apon the alter rounde aboute. And they ſhall offre of the peaceofferynge to be a ſacrifice vnto the Lord: the fatt that couereth the inwardes and all the fatt that is apon the inwardes: and the two kydneys with the fatt that lyeth apon the loynes: and the kall that ys on the lyuer, they ſhall take awaye with the ky- dneyes. And Aarons ſonnes ſhall burne them apon the alter with the burntſacrifice which is apon the wodd on the fire. That is a ſacrifice of a ſwete ſauoure vnto the Lorde.

Yf a man brynge a peaceoffrynge vnto the Lorde from of the flocke: whether it be male, or female, it ſhalbe without blemyſh. Yf he of- fre a lambe, he ſhall brynge it before the Lord

and

and put his hande apon his offrynges heede/ and kyll it in the doore off the tabernacle off wytneſſe / and Aarons ſonnes ſhall ſprinkle the bloude thereof rounde aboute the alter.

And of the peaſeoffringe they ſhall brynge a ſacrifyce vnto the Lorde: the fatt there of ād the rompe altogether, which they ſhall take off harde by the backe bone: and the fatt that coue reth the inwardes and all the fatt that is apon the inwardes and the. ij. kydneyes with the fatt that lyeth apon them and apon the loynes, and the kall that is apon the lyuer he ſhall take awaye with the kydneyes. And the preaſt ſhall burne them apon the alter to fede the Lordes offrynge withall.

Yf the offrynge be a goote, he ſhall brynge it before the Lorde and put his hande apon the head of it and kyll it before the tabernacle of witneſſe/ and the ſonnes of Aaron ſhall ſprinkle the bloude thereof apon the alter rounde aboute. And he ſhall brynge thereof his offrynge vnto the Lordes ſacrifyce: the fatt that coucreth the inwardes and all the fatt that is apō the inwardes and the. ij. kydneyes and the fatt that lyeth apon them and apon the loynes, and the kall that is apō the lyuer he ſhall take awaye with the kydneyes. And the preaſt ſhall burne them apō the alter to fede the Lordes ſacrifyce

wyth

wyth all ād to make a ſwete ſauoure. And thus ſhal all the fatt be the Lordes/and it ſhalbe a la we forever amonge youre generacions after you in youre dwellynge places: that ye eate ne ther fatt nor bloude.

¶ The.IIII.Chapter.

ANd the Lorde talked with Moſes ſayn ge: ſpeake vnto the childern of Iſrael ād ſaye: when a ſoule ſynneth thorow ignoraunce and hath done any of thoſe thinges which the Lorde hath forbydden in his commaundmen tes to be done: Yf the preaſt that is anoynted ſynne and make the people to doo amyſſe / he ſhall brynge for his ſynne which he hath done: an oxe wythout blemyſh vnto the Lorde for a ſynneoffrynge. And he ſhall brynge the oxe vn to the dore of the tabernacle of wytneſſe befo re the Lorde, and ſhall put his hande apon the oxes heade and kyll him before the Lorde. And the preaſt that is anoynted ſhall take of the oxes bloude and brynge it in to the taber nacle of witneſſe and ſhall dyppe his fynger in the bloude and ſprinkle thereof. vij. tymes be fore the Lorde: euen before the hangynge of the holy place. And he ſhall put ſome of the bloude apon the hornes of the alter of ſwete cens before the Lorde which is in the

tabernacle of witneſſe, and ſhall poure all the bloude of the oxe apon the botome of the alter of burntofferynges which is by the dore of the tabernacle of witneſſe. And he ſhall take awaye all the fatt of the oxe that is the ſynneofferynge: the fatt that couereth the inwardes and all the fatt that is aboute them, and the .ij. kydneyes with the fatt that lyeth apon thē and apon the loynes, and the kall apon the lyuer let them take awaye alſo with the kydneyes: as it was taken from the oxe of the peaceoffrynge and let the preaſt burne them apon the altare of burntofferynges. But the ſkynne of the oxe and all his fleſh with his heede, his legges, his inwardes with his donge, ſhall he carye altogither out of the hoſte vnto a clene place: euen where the aſſhes are poured out, and burne hī on wodd with fyre: euen apon the heape of aſſhes.

Yf the hole comynalte of the childern of Iſrael ſynne thorow ygnoraunce and the thynge be hyd from their eyes: ſo that they haue commytted any of theſe thinges which the Lorde hath forbidden to be done in his commaundmentes ād haue offended, ād the ſynne which they haue ſynned be afterwarde knowne, than ſhal they offre an oxe for a ſynneofferynge ād ſhall brynge him before the tabernacle of witneſſe

neſſe,and the elders of the multitude ſhall put their handes apon his heed before the Lorde And the preaſt that is anoynted ſhall brynge of his bloude in to the tabernacle of witneſſe, and ſhall dyppe his finger in the bloude, and ſprinkle it ſeuen tymes before the Lorde:euen before the uayle. And ſhall put of the bloude apon the hornes of the alter whiche is before the Lorde in the tabernacle of witneſſe, and ſhall poure all the bloude apon the botome of the alter of burntoffrynges which is by the do re of the tabernacle of witneſſe, and ſhall take all his fatt from him and burne it apon the al tare,and ſhall do with his oxe as he dyd wyth the ſynneoffryngeoxe. And the preaſt ſhal ma ke an attonement for them,ād ſo it ſhalbe for geuen them. And he ſhall brynge the oxe wit hout the hoſte, ād burne him as he burned the firſt, ſo is this the ſynneofferynge of the co mynalte.

When a Lorde ſynneth and committeth thorow ignoraunce any of theſe thynges whi che the Lorde his God hath forbydden to be done in his commaundmentes and hath ſo of fended : when his ſynne is ſhewed vnto him which he hath ſynned, he ſhall brynge for hys offerynge an he goote without blemyſh and la ye his hande apon the heed of it, and kyll it in

the

[illegible] his bloude apon the botome of the burnt offryngealter and burne all his fatt upon the alter as he doth the fatt of the peaceofferynges. And the preast shall make an attonement for him as concernynge his synne, and so it shalbe forgeuen him.

Yf one of the comē people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and so hath trespased, when his synne whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande apon the heed of the synneoffe-rynge ād slee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger ād put it apō the hornes of the burntoffryngealter and poure all the bloude apō the botome of the alter, ād shall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preast shal burne it apō the alter for a swete sauoure vnto the Lorde, and

the

[illegible] preast shall make an attonement for him [illegible]

[illegible] shall offer it for a synne
[illegible] a yonge without blemysh
[illegible] his hande upon the heed of the sin
[illegible] and slay it in the place where the
[illegible] are slayne. And the preast shal
[illegible] of the blonde of the synneofferynge with
[illegible] and put it apō the hornes of the hare
[illegible] and shall poure all the blonde
[illegible] vnto the botome of the alter. And he
shall take awaye all the fatt thereof, as the fatte
of the shepe of the peaceoffringes was taken a
waye. And the preast shall burne it apō the al-
ter for the lordes sacrifice, and the preast shal
make an attonemēt for his synne, and it shalbe
forgeuen him.

¶ The, v. Chapter.

Hē a soule hath synned ād herde the voy
ce of cursyng ād is a witnesse: whether he
hath sene or knowne of it yf he haue not vtte-
red it, he shall bere his synne. Ether when a mā
toucheth any vnclene thinge: whether it be the
caryon of an vnclene beest or of vnclene ca-
tell or vnclene worme and is not warre of it,
he is also vnclene and hath offended. Ether
when he toucheth any vnclennesse of mā (what
soeuer vnclennesse it be that a man is defy-
led with all) and is not warre of it and after-

warde cometh to the knowlege of it, he is a tre
ſpaſer. Ether when a ſoule ſweareth: ſo that he
pronounceth with his lippes to do euell or to
do good (what ſoeuer it be that a man prono-
unceth with an othe) and the thinge be out of
his mynde and afterwarde cometh to the kno
wlege of it, than he hath offended in one of
theſe.

Than when he hath ſynned in one of theſe
thinges, he ſhall confeſſe that wherein that he
hath ſynned, and ſhall bringe his treſpaceoffe-
rynge vnto the Lorde for his ſynne which he
hath ſynned. A female from the flocke, whe-
ther it be an yewe or a ſhe goote, for a ſynneof
ferynge. And the preaſt ſhall make an attone-
ment for him for his ſynne. But yf he be not a-
ble to brynge a ſhepe, then let him brynge for
his treſpace which he hath ſynned, two turtyll
doues or two yonge pygeons vnto the Lorde
one for a ſynneoffrynge and another for a bu-
rntofferynge. And he ſhall brynge them vnto
the preaſt, which ſhall offer the ſynneoffrynge
firſt and wringe the necke a ſundre of it, but
plucke it not clene of. And let him ſprinkle
of the bloude of the ſynneofferynge apon the
ſyde of the alter, and let the reſte of the bloude
blede apon the botome of the alter, and than
it is a ſynneofferynge. And let him offer the ſe
cond

conde for a burntoffrynge as the maner is: ād so shall the preast make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

And yet yf he be not able to brynge .ij. turtyll doues or two yonge pigeons, then let hym brynge his offerynge for his synne: the tenth parte of an Epha of fine floure for a synneofferynge, but put none oyle thereto nether put ony frankencens thereon, for it is a synneofferinge. And let him brynge it to the preast, and the preast shall take his handfull of it and burne it apon the alter for a remembraunce to be a sacryfice for the Lorde: that is a synneoffrynge. And let the preast make an atonement for him for his synne (what soeuer of these he hath synned) and it shalbe forgeuen. And the remnaūte shalbe the preastes, as it is in the meateofferynge.

And the Lorde comyned with Moses sayenge: when a soule trespaceth ād synneth thorow ignoraunce in any of the holy thinges of the Lorde, he shall brynge for his trespace vnto the Lord, a ram without blymesh out of the flocke valowed at two sycles after the holy sycle, for a trespaceofferynge. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fifte parte more

there

to and geue it vnto the preaſt. And the preaſt ſhall make an attonemēt for him with the ram of the treſpacceofferynge, and it ſhalbe forgeuē hym.

When a ſoule ſynneth and committeth any of theſe thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wiſt it not, he hath yet offended and is * in ſynne, ād ſhall brīge a ram without blymeſh out of the flocke that is eſtemed to be worthe a ſynneofferynge, vnto the preaſt. And the preaſt ſhall make an attonement for him for the ignoraunce whiche he dyd and was not ware, and it ſhalbe forgeuen him. This is a treſpacceofferynge, for he treſpaced agaynſt the Lorde.

And the Lorde talked with Moſes ſayenge: when a ſoule ſynneth ād treſpaceth agaynſt the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath deceaued his neyghboure off wyth ſotylte, or hath founde that whiche was loſte and denyeth it, and ſwereth falſely, in what ſocuer thinge it be that a man doth and ſynneth therein, Then when he hath ſynned or treſpaced, he ſhall reſtore agayne that he toke violently awaye,

or the

or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the loſt thinge which he founde, or what ſoeuer it be aboute which he hath ſworne falſely, * he ſhall reſtore it agayne in the whole ſũme and ſhal adde the fifte parte moare thereto and geue it vnto him to whome it pertayneth, the ſame daye that he offereth for his treſpace, and ſhall brynge for his treſpace offerynge vnto the Lorde, a ram without blymeſh out of the flocke, that is eſtemed worth a treſpaceofferynge vnto the preaſt. And the preſt ſhall make an atonemět for him before the Lorde, ād it ſhall be forgeuẽ hi in what ſoeuer thinge it be that a mā doth ād treſpaceth therein.

* Vnto my neybour pertayneth ſatiſfaccio, but vnto god repẽtaunce; and whē the ſacrifice of chriſtes bloude is a full ſatiſfaccion, ād atonemẽt ād a peaſinge of al wrath.

¶ The. vj. Chapter.

AND the Lorde ſpake vnto Moſes ſaynge. Commaunde Aaron and his ſonnes ſaynge: this is the lawe of the burntoffrynge. The burntofferynge ſhalbe apon the herth of the alter all nyghte vnto the mornynge, and the fire of the alter ſhall burne therein. And the preaſt ſhall put on his lynen albe and his lynen breches apon his fleſh, and take awaye the aſſhes whiche the fire of the burntſacrifice in the altare hath made, and put them beſyde the alter, ād thẽ put off his raymẽt ād put on other

and carye the affhes out without the hoſte vn-
to a clene place.

The fire that is apon the alter ſhall burne therein and not goo out. And the preaſt ſhall put wodd on the fire euery morninge ād put the burntſacrifice apon it, and he ſhall burne thereon the fatt of the peaceofferynges. The fire ſhall euer burne apon the alter and neuer goo out.

This is the lawe of the meatoffrynge: Aa-
rons ſonnes ſhall bringe it before the Lorde, vnto the alter: and one of them ſhall take hys handfull of the floure of the meatoffrynge ād of the oyle with all the frankencens whiche ys thereon and ſhall burne it vnto a remēbraunce apon the alter to be a ſwete ſauoure of the me-
moriall of it vnto the Lorde. And the reſt the reof, Aaron ād his ſonnes ſhall eate: vnleuen-
ded it ſhalbe eaten in the holy place: euē in the courte of the tabernacle of witneſſe they ſhall eate it. Their parte whiche I haue geuen them of my ſacrifice, ſhall not be baken with leuen, for it is moſt holye, as is the ſynneofferynge, and treſpaceoffrynge. All the males amonge the childern of Aaron, ſhall eate of it: and it ſhalbe a dutye for euer vnto youre generacy-
ons of the ſacrifices of the Lorde, nether ſhal any man twytche it, but he that is halowed.

And

And the Lorde ſpake vnto Moſes ſayenge: this is the offrynge of Aaron ād of his ſonnes which he ſhall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Epha of floure, which is a dayly meatofferinge perpetually: halfe in the morninge and halfe at nighte: ād in the fryenge pan it ſhalbe made with oyle. And whē it is fryed, thou ſhalt brynge it in as a baken meatofferynge mynſed ſmall, and ſhalt offer it for a ſwete ſauoure vnto the Lorde. And that preaſt of his ſonnes that is anoynted in his ſteade, ſhall offer it; ād it ſhall be the lordes dutye for euer, and it ſhal be burnt altogether. For all the meatoffrynges of the preaſtes ſhalbe burnt altogether, ād ſhal not be eaten.

And the Lorde talked with Moſes ſayenge: ſpeake vnto Aaron and vnto his ſonnes and ſaye. This is the lawe of the ſynneoffrynge, In the place where the burntofferynge is kylled, ſhall the ſynneofferynge be kylled alſo before the Lorde, for it is moſt holy. The preaſt that offereth it ſhall eate it in the holye place: evē in the courte of the tabernacle of witneſſe Noman ſhall touche the fleſh thereof, ſaue he that is halowed. And yf any rayment be ſprynckled therewyth, it ſhalbe waſſhed in an holy place, and the erthē pott that it is ſoddē in

ſhalbe broken. Yf it be ſodden in braſſe, then the pott ſhalbe ſcoured and plunged in the water. All the males amonge the childern of Aarō ſhall eate therof, for it is moſt holy. Notwithſtōdinge no ſynneofferynge that hath his bloude brought in to the tabernacle of witneſſe to reconcyle with all in the holy place, ſhalbe eaten: but ſhalbe burnt in the fire.

¶ The. vij. Chapter.

THis is the lawe of the treſpaceofferynge which is moſt holy. In the place where the burntoffrynge is kylled, the treſpaceoffrynge ſhalbe kylled alſo: ād his bloude ſhalbe ſprīkled rounde aboute apon the alter. And all the fatt thereof ſhalbe offered: the rompe and the fatt that couered the inwardes, and the. ij. kydneyes with the fatt that lyeth on them and apon the loynes: and the kall on the lyuer ſhalbe taken awaye with the kydneyes, And the preaſt ſhall burne them apon the altare, to be an offerynge vnto the Lorde: this is a treſpace offerynge.

All the males amonge the preaſtes ſhal eate thereof in the holy place, for it is moſt holy. As the ſynneofferynge is, ſo is the treſpaceofferynge, one lawe ſerueth for both: and it ſhall be the preaſtes that reconcyleth therewith.

And

And the preaſt that offered a mans burntoffe rynge, ſhall haue the ſkyn of the burntofferynge which he hath offered. And all the meatofferynges that are baken in the ouen, ād all that is dreſſed apon the gredyerne ād in the fryenge pan, ſhalbe the preaſtes that offereth them. And all the meatofferynges that are myngled with oyle or drye, ſhall pertayne vnto all the ſonnes of Aaron, and one ſhall haue as moche as another.

This is the lawe of the peaceoffringes whi che ſhalbe offered vnto the Lorde. Yf he offer to geue thanckes, he ſhall brynge vnto his thanckofferynge: ſwete cakes myngled with oyle and ſwete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fryed, ād he ſhall brynge his offerynge apon cakes made of leuended bred vnto the thanckoffrynge of his peaceofferynges, ād of them all he ſhall offer one to be an heueoffrynge vnto the Lorde, ād it ſhalbe the preaſtes that ſprynkleth the bloude of the peaceofferynges. And the fleſhe of the thankofferynge of his peaceofferynges ſhalbe eaten the ſame daye that it is offred, and there ſhall none of it be layde vpp vntyll the mornynge.

Yf it be a vowe or a fre willofferynge that he bryngeth, the ſame daye that he offereth it,

it ſhal

it shalbe eaten, and that which remayneth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no fauour, nether shall it be rekened vnto him: but shalbe an abhomynacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twycheth any vnclene thinge shall not be eaten, but burnt with fire: and all that be clene in their flesh, maye eate flesh. Yf any soule eate of the flesh of the peaceoffe-rynges, that pertayne vnto the Lorde and hys vnclennesse yet apon him, the same soule shall perisshe from amonge his peoole. Moreouer yf a soule twych any vnclene thinge, whether it be the vnclennesse of man or of any vnclene beest or any abhominacion that is vnclene: ād thē eate of the flesh of the peaceoffrynges whi che pertayne vnto the Lord, that soule shall pe risssh from his people.

And the Lorde spake vnto M ses saynge: speake vnto the childern of Israel ād saye. Ye shall eate no maner fatt of oxen, shepe or goo-tes: neuerthelater the fatt of the beest that dye-th alone ād the fatt of that which is torne with wilde beestes, maye be occupide in all maner

vses

vſes:but ye ſhal in no wiſe eate of it. For whoſoeuer eateth the fatt of the beeſt of which mẽ bring an offring vnto the Lorde, that ſoule that eateth it ſhall periſſh frõ his people. Moreouer ye ſhall eate no maner of bloud, whereſoeuer ye dwell, whether it be of foule or of beeſt. Whatſoeuer ſoule it be that eateth any maner of bloude the ſame ſoule ſhal periſſhe frõ his people.

And the Lorde talked with Moſes ſayenge: ſpeake vnto the childrẽ of Iſrael ād ſaye He that offereth his peaceofferynge vnto the Lord, ſhall bringe his gifte vnto the Lord of his peaceoffrynges: his owne handes ſhal bringe the offrynge of the Lorde: euẽ the fatt apõ the breſt he ſhall bringe with the breſt to waue it a waueoffrynge before the Lorde. And the preaſt ſhall burne the fatt apon the alter, ād the breſt ſhalbe Aarõs ād his ſonnes. And the right ſhulder they ſhall geue vnto the preaſt, to be an heueoffrynge, of their peaceoffringes. And the ſame that offreth the bloud of the peaceoffringes ād the fatt, amõg the ſõnes of Aarõ, ſhall haue the right ſhulder vnto his parte, for the wauebreſt ād the heueſhulder I haue takẽ of the childern of Iſrael, euen of their peace offringes, ād haue geuẽ it vnto Aarõ the preſt and vnto his ſonnes: to be a dutie for euer of

the

the childern of Israel.

This is the anoyntinge of Aaron ād of the sacryfices of the Lorde, in the daye when they were offered to be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burntoffrynges, of meatoffrynges, of synne offrynges, of trespaceoffrynges, of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Moses in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernesse of Sinai.

The. viij. Chapter.

Hence the pope fett holowenge of chirches, alters, font, belles ād so forthe, and the anoyntinge of bissuopes preastes, and soch like.

AND the Lorde spake vnto Moses sayinge: take Aaron and his sonnes with hī, and the vestures and the anoyntinge oyle, and an oxe for a synneofferynge and two rammes ād a baskett of swete bred: ād gather all the comentye together vnto the dore of the tabernacle of witnesse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues togither vnto the doore of the tabernacle of witnesse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

And Moſes broughte Aaron and his ſonnes, and waſſhed them with water, and put apon him the albe and gyrde him with a girdel and put apon him the tunycle and put the Ephod thereon, and gyrded him with the broderd girdel of the Ephod, and bounde it vnto him therewith. And he put the breſtlappe thereon, ād put in the breſtlappe lighte ād perfectneſſe. And he put the myter apon his heed ād put apō the myter euē apō the forefrōt of it, the golden plate of the holy croune, as the Lorde commaunded Moſes.

And Moſes toke the anoyntynge oyle and anoynted the habitacion and all that was therein and ſanctified them, and ſprynkled therof apon the alter .vij. tymes and anoynted the alter and all his veſſels, and the lauer with hys fote, to ſanctifie them. And he poured of the anoyntynge oyle apon Aarons heed and anoynted him to ſanctifie him. And he broughte Aarons ſonnes and put albes apon them, and gyrde them with gyrdels, ād put bonettes apō their heedes: as the Lorde cōmaunded Moſes

And the ſynneoffrynge was brought. And Aaron and his ſonnes put their handes apon the heed of the oxe of the ſynneoffryng. And when it was ſlayne, Moſes toke of the bloude, and put it apon the hornes of the alter rounde aboute

aboute with his finger and purified it, ād poured the bloud vnto the botome of the alter ād ſanctified it ād reconcyled it. And he toke all the fatt that was apon the inwardes ād the kal that was on the lyuer ād the two kydneyes with their fatt ād burned it apō the alter. But the oxe, the hide, his fleſh ād his donge, he burnt with fire without the hoſte, as the Lorde commaunded Moſes.

And he broughte the ram of the burntofferynge, and Aaron ād his ſonnes put their handes apon the heed of the ram, and it was kylled. And Moſes ſprinkled the bloud apō the alter roūde aboute, ād cutt the ram in peces ād burnt the heed, the peces ād the fatte, ād waſſhed the inwardes ād the legges in water, and burnt the ram euery whitt apō the alter. That was a burntſacrifice of a ſwete ſauoure ād an offrynge vnto the Lorde, as the Lorde cōmaunded Moſes.

And he broughte the other ram that was the fullofferynge, and Aaron and his ſonnes put their hādes apō the heed of the ram: And when it was ſlayne, Moſes toke of the bloude of it, and put it apon the typpe of Aarons ryght eare and apon the thombe of his right hande and apon the great too of his righte fote. Then were Aarons ſonnes broughte, ād Moſes

ſes put of the bloude on the typpe of the right eare of them, and apon the thombes of theire righte handes, and apon the great tooes of their righte fete, and ſprinkled the bloud apō the alter rounde aboute.

And he toke the fatt ād the rompe ād all the fatt that was apon the inwardes, ād the kall of the lyuer, ād the. ij. kydneyes with their fatt ād their righte ſhulder. And out of the baſket of ſwete bred that was before the Lorde, he toke one ſwete cake of oyled bred ād one wafer, ād put thē on the fatt ād apon the righte ſhulder, ād put altogether apō Aarons handes ād apō his ſonnes handes, ād waued it a waueofferynge before the Lorde. And thā Moſes toke thē from of their handes agayne ād burnt thē apō the alter, euen apon the burntoffrynge: Theſe are the fulloffrynges of a ſwete ſauoure ād a ſacrifice vnto the Lorde.

And Moſes toke the breſte and waued it a waueoffrynge before the Lorde, of the ram of the fuloffrynges: ād it was Moſes parte, as the Lorde commaunded Moſes.

And Moſes toke of the anoynting oyle ād of the bloude whiche was apon the alter, and ſprinkled it apō Aarō ād apon his veſtimētes ād apō his ſōnes ād on their veſtimētes with hī ād ſanctified Aarō ād his veſtures ād his ſōnes and his

and his ſonnes veſtures alſo. Then Moſes ſayde vnto Aaron and his ſonnes: boyle the fleſh in the doore of the tabernacle of witneſſe, and there eate it with the bred that is in the baſket of fullofferynges, as the Lorde commaunded ſayenge. Aaron and his ſonnes ſhall eate it: ād that whiche remayneth of the fleſh and of the brede, burne with fire.

And ſe that ye departe not from the doore of the tabernacle of witneſſe ſeuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vij. dayes muſt youre hādes be filled, as they were this daye: cuē ſo the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witneſſe daye and nyghte ſeuen dayes longe: and kepe the watch of the Lorde that ye dye not: for ſo I am commaunded. And Aaron and his ſonnes dyd all thynges which the Lorde commaunded by the hande of Moſes.

¶ The. ix. Chapter.

AND the. viij. daye Moſes called Aaron and his ſonnes and the elders of Iſrael, and ſayde vnto Aaron: take a calfe for a ſynne offrynge, and a ram for a burntoffrynge: both without blemiſh, and brynge them before the Lorde. And vnto the childern of Iſrael he ſpake ſa-

ke ſayenge:take ye an he goote for a ſynneoffe rynge,and a calfe and a lambe bothe two of a yere olde,and without blemyſh for a burntſa crifice,and an oxe and a ram for peaceoffryn ges,to offer before the Lorde, and a meateof feryng myngled with oyle,for to daye the Lor de will appere vnto you.

And they brought that which Moſes com maunded vnto the tabernacle of witneſſe,ād all the people came and ſtode before the Lor de. And Moſes ſayde,this is the thynge which the Lorde commaunded that ye ſhulde do:ād then the glorye of the Lorde ſhall appere vn to you. And Moſes ſayde vnto Aaron:go vn to the alter and offer thy ſynneofferynge, and make an attonement for the and for the peo ple:and then offer the offerynge of the peo ple and reconcyle them alſo,as the Lorde cō maunded Moſes.

And Aaron went vnto the alter,and ſlewe the calfe that was his ſynneoffrynge. And the ſonnes of Aaron broughte the bloude vnto him,and he dypte his finger in the bloude and put it apon the hornes of the alter,and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the ſynneoffrynge,he burnt vppon the alter,as the Lorde commaunded Moſes:

but the fleſh and the hyde / he burnt with fyre without the hoſte.

After warde he ſlewe the burntofferynge, and Aarons ſonnes brought the bloude vnto him, and he ſprinkled it rounde aboute apon the alter. And they brought the burntofferynge vnto him in peces and the heed alſo / and he burnt it apon the alter / and dyd waſſhe the inwardes and the legges / and burnt them alſo apon the burntofferynge in the alter.

And than he broughte the peoples offerynge and toke the goote that was the peoples ſynneofferynge / and ſlewe it and offered it for a ſynofferynge: as he dyd the firſt. And then broughte the burntofferynge and offered it as the maner was / and broughte the meatofferynge and fylled his hande thereof, and burnt it apon the alter / beſydes the burntſacrifyce in the mornynge.

Then he ſlewe the oxe and the ram that were the peoples peaſeofferynges / and Aarons ſonnes broughte the bloude vnto him / and he ſprinkled it apon the alter rounde aboute, and toke the fatt of the oxe and of the ram: the rõpe and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them apon the breſtes and burnt it apon the alter: but the breſtes and the righte ſhulders Aaron waued before the Lorde / as the Lorde cõ-

maunded Moſes.

And Aaron lifte vpp his hande ouer the people and bleſſed thē, and came doune from offerynge of ſynofferynges / burntofferynges ād peaſeofferynges. Then Moſes and Aaron wēt in to the tabernacle of witneſſe and came out agayne and bleſſed the people / and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde / and conſumed apon the alter: the burntofferynge and the fatt. And all the people ſawe it and ſhowted, and fell on their faces.

Of ſoch places the biſſhopes toke their domme bleſſynge with.if fingers: But numery. vj. thou maiſt read the goodly prayer of his bleſſynge

¶ The.X.Chapter

AND Nadab and Abihu the ſonnes of Aaron toke ether of them his cenſor ād put fyre therein and put cens apō, and brought ſtraunge fyre before the Lorde: which he cō maunded thē not and there went a fyre out frō the Lorde and cōſumed thē / and they dyed before the Lorde. Then Moſes ſayde vnto Aarō this is it that the Lorde ſpake ſaynge: I will be ſanctifyed in them that come nye me, ād before all the people I wilbe glorifyed. And Aaron helde his peaſe.

Hereof ye ſe the frute of a mans good entent with out Gods word. As we maye do noleſſe, ſo doeth this enſample teach that we maye do no moare than is cōmaunded.

God is ſanctifyed when we obey him ād mortify oure wyll to doo his.

And Moſes called Miſael and Eleſaphā the ſonnes of Vſiel the vncle of Aaron, and ſayde vnto thē: goo to and carye youre brethrē from the holy place out of the hoſte. And they went to them and caryed them in their albes out of the hoſte, as Moſes bad.

And Moſes ſayde vnto Aaron and vnto Eleazar and Ithamar his eldeſt ſonnes: vncouer not youre heed nether rent youre clothes/ leſt ye dye and wrath come apon all the people lett youre brethren the hole houſe of Iſrael/ bewepe the burnynge which the Lorde hath burnt. But goo ye not out from the dore of the tabernacle of wytneſſe/ leſt ye dye: for the anoyntynge oyle of the Lorde is apon you. And they dyd as Moſes bad.

Oure prelates be dronke with deſyre of honoure and haue brought the world oute of their wittes to ſatiſſie their luſtes, and liue not ſobirly to teach vs what chriſt commaunded by the handes of the appoſtels.

And the Lorde ſpake vnto Aaron ſaynge: drynke no wyne nor ſtronge drynke / nether thou nor thi ſonnes with the: when ye go in to the tabernacle of witneſſe/ leſt ye dye. And lett it be a lawe foreuer vnto youre childern after you: that ye maye put difference betwene holy and vnholy / and betwene vnclene and elene/ and that ye maye teach the childern of Iſrael: all the ordynaunces which the Lorde hath cõmaunded them by the handes of Moſes.

And Moſes ſayde vnto Aaron and vnto Eleazar ād Ithamar his ſonnes that were lefte: take the meatofferynge that remayneth of the ſacrifyces of the Lorde/ and eate it without leuen beſyde the alter/ for it is moſt holy: eate it therfore in the holy place, becauſe it is thi dutye and thi ſonnes dutye of the ſacrifyce of the Lorde: for ſo I am commaunded. And the

wauebreſt

wauebreſt and heueſhulder eate in a clene pla ce: both thou and thy ſonnes and thy dough ters with the. For it is thy dutye and thy ſon nes dutye with the, of the peaceofferynges off the childern of Iſrael. For the heueſhulder ād the wauebreſt whiche they brynge with the ſa crifices of the fatt, to waue it before the Lor de, ſhalbe thyne and thy ſonnes with the, and be a lawe for euer, as the Lorde hath comma unded.

And Moſes ſoughte for the goote that was the ſynneofferynge, and ſe, it was burnt. And he was angrye with Eleazar and Ithamar the ſonnes of Aaron, which were lefte alyue ſayeñ ge: wherefore haue ye not eaten the ſynneoffe rynge in the holy place, ſeynge it is moſt holye: and for as moch as it is geuen you to bere the ſynne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore ſhulde ye haue eaten it in the holy pla ce as I commaunded. And Aaron ſayde vnto Moſes: behold, this daye haue they offered the ir ſynneoffrynge and their burntoffrynge befo re the Lorde, and it is chaunced me after thys maner. Yf I ſhulde eate of the ſynneofferynge to daye, wolde the Lorde be content with all? And when Moſes herde that, he was content.

The offeringes muſt haue bene eaten in plainneſſe: but Aaron coude not but more ne for his ſon nes

¶ The. xj. Chapter.

AND the Lorde ſpake vnto Moſes and Aaron ſayenge: ſpeake vnto the childrē of Iſrael and ſaye, theſe are the beeſtes whiche ye ſhall eate amonge all the beeſtes that are on the erth: what ſoeuer hath hoffe and dyuydeth it in to two clawes ād cheweth cud among the beeſtes, that ſhall ye eate. Neuertheleſſe, theſe ſhall ye not eate of them that chewe cud and haue hoffes. The camel, for he cheweth cud but he deuydeth not the hoffe in to two clawes therfore he ſhall be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hoffe in to two clawes, therfore he is vnclene to you. And the hare, for he likewiſe cheweth the cud, but deuydeth not the hoffe in to two clawes, he is therfore vnclene to you. And the ſwyne, for though he deuyde the hoffe in to two clawes, yet he cheweth not the cud ād therfore is vnclene to you, Of their fleſh ſee that ye eate not ād their carkaſſes ſe that ye twych not for they are vnclene to you.

Theſe ſhall ye eate of all that are in the waters: what ſoeuer hath finnes and ſkales in the waters, ſees and ryuers, that ſhall ye eate. And all that haue not finnes ād ſkales in the ſees ād ryuers of all that moue and lyue in the waters/

ſhall

ſhall ye abhorre. Se that ye eate not of their fleſh, ād alſo that ye abhorre their carkaſes: for all that haue no finnes nor ſcales in the waters, ſh albe abhominacion vnto yōu.

Theſe are the foules which ye ſhall abhorre and which ſhall not be eaten, for they are an abhominacion. The egle, the gooſhauke, the cormoraunte, the kyte, the vultur and all his kynd and all kynde of rauens, the eſtrich, the nightcrowe, the cocow, the ſparowhauke and al the kynde: the litle oule, the ſtorcke. the great oule the backe, the pellicane, the pye, the heron, the laye with the kynde, the lappwynge ād the ſwalowe. And all foules that crepe ād goo apō all iiij. ſhalbe an abhominacion vnto you.

Yet theſe maye ye eate of all the foules that moue and goo apon. iiij. fete: euen thoſe that haue no knees aboue vppon their fete to lepe with all apon the erthe, euen theſe of them ye maye eate: the arbe and all his kynde: the Soleam with all his kynde: the Hargol and all the kynde, ād the Hagab ād all his kynd. Al other foules that moue ād haue. iiij. fete, ſhalbe abhominacion vnto you. In ſoch ye ſhalbe vnclene whoſoeuer touch the carkeſſe of thē ſhalbe vnclene vnto the euen, ād whoſoeuer bereth the carkeſſe of thē, ſhal waſh his clothes ād ſhalbe

vnclene vntyll euen.

Amonge all maner beeſtes, they that haue hoffes and deuyde them not in to two clawes or that chewe not the cud, ſhalbe vnclene vnto you: and all that twicheth them ſhalbe vnclene. And all that goeth apon his handes amonge all maner beeſtes that goo on all foure, are vnclene vnto you: and as many as twych their carkeſſes, ſhalbe vnclene vntyll the euen. And he that beareth the carkeſſe of them, ſhall waſſhe his clothes ād be vnclene vntyll the euen/ for ſoch are vnclene vnto you.

And theſe are alſo unclene to you amonge the thinges that crepe apon the erth: the weſell the mouſe, the tode and all his kynde, the hedgehogge, ſtellio, the licerte, the ſnayle and the moule. Theſe are vnclene to you amonge all that moue, and all that twych them when they be dead, ſhalbe vnclene vntyll the euen. And what ſoeuer any of the dead carkeſſes of them fall apon, ſhalbe vnclene: what ſoeuer veſſell of wodd it be, or rayment, or ſkynne, or bagge or what ſoeuer thinge it be that any worke is wroughte with all. And they ſhalbe plunged in the water and be vnclene vntill the euē, and then they ſhalbe clene agayne.

All maner of erthen veſſell where in to any of them falleth, is vnclene with all that therein is: ād

is: and ye ſhall breake it. All maner meate that is eaten, yf any ſoch water come apon it, it ſhall be vnclene. And all maner drynke that is drō ke in all maner ſoch veſſels, ſhalbe vnclene. And whether it be ouen or kettel, it ſhalbe bro ken. For they are vnclene and ſhalbe vnclene vnto you: Neuerthelater, yet the fountaynes ād welles and pondes of water, ſhalbe clene ſtyll. But whoſoeuer twycheth their carkeſſes, ſhall be vnclene.

Yf the dead carkeſſe of any ſoch fall apō any ſeed vſed to ſowe, yt ſhall yet be clene ſtyll: but ād yf any water be poured apō the ſeed ād afterward the dead carkeſſe of them fall thereō, then it ſhalbe vnclene vnto you.

Yf any beeſt of whiche ye eate dye, he that twitcheth the dead carkeſſe ſhalbe vnclene vntyll the euen. And he that eateth of any ſoche dead carkeſſe, ſhall waſſhe his clothes and remayne vnclene vntyll the euen. And he alſo that beareth the carkeſſe of it, ſhall waſſhe his clothes and be vnclene vntyll euen.

All that ſcrauleth apon the erth, is an abhominacyon and ſhall not be eaten. And what ſoeuer goeth apon the breſt ād what ſoeuer goeth apon .iiij. or moo fete amonge all that ſcrauleth apon the erth, of that ſe ye eate not: for they are abhomynable. Make not youre ſoules

abho

abhominable. Make not youre ſoules abhominable with nothinge that crepeth, nether make youre ſoules vnclene with them; that ye ſhulde be defiled thereby.

For I am the Lorde youre God, be ſanctified therfore that ye maye be holy, for I am holy: and defile not youre ſoules with any maner thinge that crepeth apon the erth. For I am the Lorde that brought you out of the londe off Egipte to be youre God: be holy therfore, for I am holy.

This is the lawe of beeſt and foule and off all maner thinge that lyueth ād moueth in the water ād of all thinges that crepe apō the erth that ye may put differēce betwene vnclene ād clene, ād betwene the beeſtes that are eatē and the beeſtes that are not eaten.

¶ The .xij. Chapter.

AND the Lorde ſpake vnto Moſes and ſayde: ſpeake vnto the childern of Iſrael ād ſaye: whē a womā hath conceaued ād hath borne a man childe, ſhe ſhalbe vnclene .vij. dayes: euen in like maner as when ſhe is put apart in tyme of hir naturall diſeaſe. And in the viij. daye the fleſh of the childes foreſkynne ſhalbe cut awaye. And ſhe ſhall cōtynue in the blode of hir purifienge .xxxiij. dayes, ſhe ſhal

twytch no halowed thinge nor come in to the ſanctuary, vntyll the tyme of hir purifienge be out. Yf ſhe bere a maydchilde, then ſhe ſhalbe vnclene two wekes as when ſhe hath hir naturall diſeaſe. And ſhe ſhall contynue in the bloude of hir purifienge. lxvj. dayes.

And when the dayes of hir purifienge are out: whether it be a ſonne or a doughter, ſhe ſhall brynge a lambe of one yere olde for a burntoffrynge and a yonge pigeon or a turtill doue for a ſynneoffrynge vnto the dore of the tabernacle of witneſſe vnto the preaſt: which ſhall offer them before the Lorde and make an attonement for her, and ſo ſhe ſhalbe purged of hir yſſue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf ſhe be not able to bringe a ſhepe, then let her brynge two turtyls or two yonge pigeons: the one for the burntofferynge, and the other for the ſynneofferynge. And the preaſt ſhall make an attonement for her, ād ſhe ſhalbe clene.

¶ The. xiij. Chapter.

This chapter maketh not for cōfeſſion in the eare. but is an exāple of excommunicacion off oȝ reaſoners

AND the Lord ſpake vnto Moſes ād ūto Aarō ſaynge: whē there apeareth a ryſinge in any mās fleſh ether a ſcabbe or a gliſtrige white

As these prestes make vncleane ād sende out of company, euen so ours binde ād excomunicat out of the cōgregaciō: and as these make cleane, so doo ours lowsse, and absolue. Now thē that sinne secretly thei binde with preachīge gods word ād yf thei repēt, with preachinge thei lowse thē agayne.

whyte: as though the plage of leprosye were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the sore that is in the skynne of his fleshe. Yf the heer in the sore be turned vnto whyte, and the sore also seme to be lower than the skynne of his fleshe/then it is suerly a leprosye, and let the preast loke on him and make hym vnclene.

Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned unto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon hym the. vij. daye: yf the sore seme to him to abyde styll and to go no further in the skyne, then let the preast shutt him vppe yet. vij. dayes moo. And let the preast loke on him agayne the. vij. daye. Then yf the sore be waxed blackesh and is not growen abrode in the skynne, let the preast make him clene, for it is but a skyrfe. And let him wasshe his clothes, and then he is clene But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abrode in the skynne, let him make him vnclene: for it is suerly a leprosye.

Yf the

Yf the plage of leproſye be in a man, let hī be broughte vnto the preaſt, and let the preaſt ſe him. Yf the ryſinge apeare white in the ſkynne ād haue alſo made the heer white, ād there be rawe fleſh in the ſore alſo: then it is an olde leproſye in the ſkynne of his fleſh. And the preaſt ſhall make him vnclene, ād ſhall not ſhutte him vp for he is vnclene.

Yf a leproſye breake out in the ſkynne and couer all the ſkynne from the heed to the fote ouer all whereſoeuer the preaſt loketh, then let the preaſt loke apon him. Yf the leproſye haue couered all his fleſh, let him make the diſeaſe clene: for in as moch as he is altogether white he is therfore cleane. But and yf there be rawe fleſh on him when he is ſene, then hȩ ſhalbe vncleane. Therfore when the preaſt ſeeth the rawe fleſh, let him make him vnclene. For in as moch as his fleſh is rawe, he is vnclene and it is ſuerly a true leproſye. But and yf the rawe fleſh departe agayne and chaunge vnto white, then let him come to the preaſt and let the preaſt ſe him: Yf the ſore be chaunged vnto white, let the preaſt make the diſeaſe cleane, ād thē he is cleane.

When there is a byele in the ſkynne of any mans fleſh and is helede and after in the place of the byele there appeare a whyte ryſyng ether a ſhy-

a ſhynynge white ſomwhat redyſh, let him be ſene of the preaſt. Yf when the preaſt ſeeth hī it appeare lower than the other ſkynne and the heer thereof be chaunged vnto white, let the preaſt make hī vncleane: for it is a very lepro- ſye, that is broken out in the place of the byele But and yf when the preaſt loketh on it there be no white heeres therein nether the ſcabbe lower than the other ſkynne and be ſomwhat blackeſh, then the preaſt ſhall ſhutt him aparte vij. dayes. Yf it ſprede abrode in the meane ſe- aſon, then let the preaſt make him vnclene: for it is a leproſye. But ād yf the gliſtringe white a byde ſtyll in one place and go no further, then it is but the prynte of the byele, and the preaſt ſhal make him cleane.

When the ſkynne of any mās fleſh is burnt with fire that it be rawe and there apere in the burnynge a gliſtringe white that is ſomwhat re dyſh or altogether white, let the preaſt loke a- pon it. Yf the heer in that brightneſſe be cha- unged to white and it alſo appeare lower than the other ſkynne, than it is a leproſye that is broken out in the place of the burnynge. And the preaſt ſhall make him vncleane, for it is a le proſye. But and yf (when the preaſt loketh on it) he ſe that there is no white heer in the brygh teneſſe and that it is no lower than the other

ſkyn-

ſkynne and that it is alſo blackeſh, then let the preaſt ſhutt him upp ſeuen dayes. And yf (when the preaſt loketh on him the ſeuenth daye) it be growen abrode in the ſkynne, lett him make him vncleane: for it is a leproſye. But and yf that bryghtneſſe abyde ſtyll in one place and goo no further in the ſkynne ād be blackeſh, than it is but a ryſyng in the place of the burnynge, and the preaſt ſhall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breakinge out apon the heed or the beerde, let the preaſt ſe it. And yf it apeare lower than the other ſkynne and there be therein golden heeres ād thyn, let the preaſt make him vncleane, for it is a breaking out of leproſye apō the heed or berde. yf (whē the preaſt loketh on the breakīge out) he ſe that it is no lower thā the other ſkynne ād that there are blacke heeres therein let hī ſhutt hī vp. vij. dayes. And let the preaſt loke on the diſeaſe the ſeuenth daye: ād yf the breakynge oute be gone no forther nether be any golden heeres therein nether the ſcabbe be lower than the other ſkynne, then lett him be ſhauen, but lett hym not ſhaue the ſcabbe, and let the preaſt ſhutt him vpp ſeuen

dayes

dayes moo. And let the preaſt loke on the bre-
akynge out the. vij. daye agayne: Yf the brea-
kynge out be gone no further in the ſkynne
nor moare lower thē the other ſkynne, then lett
the preaſte make him cleane, and let him waſ-
ſhe his clothes and then he is cleane. Yf the
breakynge out growe in the ſkynne after that
he is once made cleane, let the preaſt ſee him.
Yf it be growne abrode in dede in the ſkynne,
let the preaſt ſeke no further for ony golden
heeres, for he is vncleane. But and yf he ſe that
the ſcabbe ſtonde ſtyll and that there is blacke
heer growne vpp there in, thē the ſcabbe is hea
led and he is cleane: and the preaſt ſhall make
him cleane.

Yf there be founde in the ſkynne of the fleſh
of man or woman a gliſterynge white, let the
preaſt ſe it. Yf there appeare in their fleſh a gli
ſterynge white ſomwhat blackeſh, thē it is but
frekels growē vpp in the ſkynne: ād he is cleane

Yf a mans heer fall of his heed, thē he is he-
edbaulde and cleane. yf his heer fall before in
his foreheade, then he is foreheadbalde and cle
ane. yf there be in the baulde head or baulde fo
rehead a redyſh white ſcabbe, then there is le-
proſye ſpronge vpp in his baulde head or baul
de foreheade. And let the preaſt ſe it: and yf the
ryſynge of the ſore be reddyſh white in his baul

de he

de heade or foreheade after the maner of a le-
proſye in the ſkynne of the fleſh, then he is a le-
per and vncleane: ād the preaſt ſhall make him
vncleane, for the plage of his heede.

And the leper in whome the plage is / ſhall
haue his clothes rent and his heade bare ād his
mouth moffeld, and ſhalbe called vncleane.
And as longe as the dyſeaſe leſteth apon him,
he ſhalbe vncleane: for he is vncleane, and ſhall
therfore dwell alone, ād even without the hoſt
ſhall his habitacion be.

When the plage of leproſye is in a cloth: whe
ther it be lynen or wollen, yee and whether it be
in the warpe or wolfe of the lynen or of the
wollen: ether in a ſkynne or any thinge made
of ſkynne / yf the diſeaſe be pale or ſomwhat re
dyſh in the cloth or ſkynne: whether it be in the
warpe or wolfe or any thinge that is made of
ſkynne, thē it is a very leproſye and muſt be ſhe
wed vnto the preaſt. And whē the preaſt ſeeth
the plage, let him ſhutt it vpp. vij. dayes, and let
him loke on the plage the ſeuenth daye. yf it be
increaſed in the cloth: whether it be in the war-
pe or wolfe or in a ſkynne or in any thynge that
is made of ſkynne, then the plage is a fretynge
leproſye and it is vncleane: And that cloth ſha
lbe burnt, ether warpe or wolfe, whether it be
wollen or lynen or any thynge that is made of
ſkynne where in the plage is, for it is a fretyn-
ge le

ge leproſye/and ſhalbe burnt in the fyre.

Yf the preaſt ſe that the plage hath freten no further in the cloth: ether in the warpe or wolfe or in what ſoeuer thynge of ſkynne it be, then let the preaſt cõmaunde thẽ to waſſhe the thynge wherein the plage is, and let him ſhutt it vpp vij. dayes moo. And let the preaſt loke on it agayne after that the plage is waſſhed: yf the plage haue not chaunged his faſcion though it be ſpred no further abrode, it is yet vncleane. And ſe that ye burne it in the fyre, for it is fretẽ in warde: whether in parte or in all together.

But and yf the preaſt ſe that it is ſomwhat blackyſh after that it is waſſhed, let him rent it out of the clothe, or out of the ſkynne or out of the warpe or wolfe. But and yf it apeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of ſkynne / than it is a waxynge plage. And ſe that ye burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what ſoeuer thinge of ſkynne it be which thou haſt waſſhed and the plage be departed from it, ſhalbe waſſhed once agayne: and then it is cleane.

This is the lawe of the plage of leproſye in a cloth whether it be wollẽ or lynen: eyther whether it be in the warpe or wolfe or in any thynge made of ſkynnes, to make it cleane or vncleane.

AND the Lorde ſpake vnto Moſes ſayn-
ge:this is the lawe of a leper when he
ſhalbe cl̄ēſed.he ſhalbe broughte vnto the pre-
ſt,and the preaſt ſhall goo out without the ho
ſte and loke apō him. Yf the plage of leproſye
be healed in the leper,thē ſhall the preaſt com-
maunde that there be brought for hī that ſhal-
be clenſed.ij.lyuynge byrdes that are cleane,ād
cipreſſe wodd,and a pece of purple cloth and
yſope. And the preaſt ſhall cōmaunde that one
of the byrdes be kylled ouer an erthē veſſell of
runnynge water. And the preaſt ſhall take the
lyuynge byrde and the cypreſſe wodd and the
purple ād the yſope, ād ſhall dyppe thē and the
lyuynge byrde in the bloude of the ſlayne byrde
and in the rēynge water and ſprinkle it apon
him that muſt be clenſed of his leproſye. vij.ty
mes and clenſe him / and ſhall let the lyuynge
byrde goo fre in to the feldes.

And he that is cl̄ēſed ſhall waſſhe his clothes
and ſhaue off all his heer ād waſſhe himſelfe in
water,and thē he is cleane. And after that he
ſhall come in to the hoſte / but ſhall tarye wit-
hout his tēt.vij.dayes. Whē the ſeuenth daye is
come,he ſhall ſhaue off al his heer both apō his
heade ād his berde ād on his browes:ād euē all
the heer that is on him,ſhalbe ſhauen off. And
he ſhall waſſhe his clothes and his fleſh in wa-
ter/and then he ſhalbe cleane.

And when the. viij. daye is come, let him take ij. lambes without blemysh and a yewe lambe of a yere olde without blemysh, and. iij. tenthdeales of fyne floure for a meatofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, brynge the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the preast take one of the lãbes and offer him for a trespaceofferynge, and the logge of oyle: and waue them before the Lorde. And than let him slee the lambe in the place where the synofferynge and the burntofferynge are slayne: euẽ in the holy place. for as the synofferynge is, euẽ so is the trespace offerynge the preastes: for it is most holy.

Than lett the preast take of the bloude of the trespaceofferynge, and put it apõ the typpe of the right eare of him that is clensed, and apon the thombe of his righte hande and apon the greate too of his righte fote. Then let the preast take of the logge of oyle and poure it in to the palme of his lefte hande, ãd dippe his right finger in the oyle that is in the palme of his lefte hand, ãd let him sprinkle it with his fynger vij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put apon the typpe of the righte eare of him that

is clen

is clenſed, and apon the thombe of his righte hande, and apon the great too of his righte fote: euē apon the bloude of the treſpaceofferyn ge. And the remnaunte of the oyle that is in the preaſtes hande, he ſhall poure apon the hee de off hym that is clenſed: and ſo ſhall the pre aſte make an attonement for him before the Lorde,

Then let the preaſt offer the ſynneofferynge, ād make an attonement for him that is clenſed for his vncleneſſe. And thā let the burntoffryn ge be ſlayne, ād let the preaſt put both the bur ntofferynge and the meateoffrynge apō the al ter: ād make an attonement for him, ād thā he ſhalbe cleane.

Yf he be poore ād can not gett ſo moch, thā let him bringe one lambe for a treſpaceoffryn ge to waue it and to make an attonement for him, ād a tenth deale of fine floure myngled with oyle for a meatoffrynge ād a logge of oy le, ād two turtyll doues or two yonge pygeons which he is able to gett ād let the one be a ſyn neoffrynge and the other a burntoffryng. And let him brynge them the. viij, daye for his clen ſynge vnto the preaſt to the dore of the taber nacle of witneſſe before the Lorde.

And let the preaſt take the lambe that is the treſpaceoffrynge and the logge of oyle, ād wa ue thē

ue them before the Lorde. And whē the lam
be of the treſpacceoffrynge is kylled, the preaſt
ſhall take of the bloude of the treſpacceoffryn-
ge, and put it apon the typpe of his righte ea-
re that is clenſed, and apon the thombe of his
righte hande, and apon the greate too of hys
righte fote. And the preaſt ſhall poure of the
oyle in to his righte hande, and ſhall ſprinkle
with his finger of the oyle that is in his lefte
hande. vij. tymes before the Lord.

And the preaſt ſhall put of the oyle that is
in his hande (apon the typpe of the righte ea-
re of hī that is clenſed, and apō the thombe of
his righte hande and apon the great too of his
righte fote: euen in the place where the blou-
de of the treſpacceofferynge was put, And the
reſte of the oyle that is in his hande, he ſhall
poure apon the heede of him that is clenſed:
to make an attonemēt for him before the Lor
de. And he ſhall offer one of the turtyll doues
or of the yonge pigeons, ſoch as he can gett:
the one for a ſynneofferynge and the other for
a burntoffrynge apō the alter. And ſo ſhall the
preaſt make an attonemēt for him that is clen
ſed before the Lorde. This is the lawe of him
that hath the plage of leproſye, whoſe hand is
not able to gett that which pertayneth to hys
clenſynge.

And

And the Lorde ſpake vnto Moſes ād Aarō ſaynge: when ye be come vnto the lond of Canaan which I geue you to poſſeſſe: yf I put the plage of leproſye in any houſſe of the lande of youre poſſeſſion, let him that oweth the houſe go ād tell the preaſt ſaynge, me thinke that there is as it were a leproſy in the houſſe. And the preaſt ſhall cōmaunde them to ryd all thinge out of the houſſe, before the preaſte goo in to ſe the plage: that he make not all that is in the houſſe vncleane, and then the preaſt ſhall goo in and ſe the houſſe.

Yf the preaſt ſe that the plage is in the walles of the houſſe ād that there be holowe ſtrakes pale or rede which ſeme to be lower than the other partes of the wall, then let the preaſt go out at the houſſe dores ād ſhett vp the houſſe for. vij. dayes. And let the preaſt come agayne the ſeuenth daye ād ſe it: yf the plage be encreaſed in the walles of the houſſe, let the preaſt cōmaunde thē to take awaye the ſtones in which the plage is, ād let thē caſt thē in a foule place without the citie, ād ſcrape the houſe within rounde aboute, ād poure out the duſt without the citie in a foule place. And let them take other ſtones and put them in the places of thoſe ſtones, and other morter: ād playſter the houſſe with all.

Yf noȝ the plage come agayne ād breake out in the houſſe, after that they haue taken awaye the ſtones and ſcraped the houſſe, and after th at the houſſe is playſterd anew: let the preaſt co me and ſe it. And yf then he perceaue that the plage hath eatē further in the houſſe, then it is a fretynge leproſye that is in the houſſe ād it is vncleane. Then they ſhall breake doune the houſſe: both ſtones, tymbre ād all the morter of the houſſe, and carye it out of the citye vnto a foule place. Moreouer he that goeth in to the houſſe all the whyle that it is ſhett vp, ſhal be vncleane vntyll nighte. And he that ſlepeth in the houſſe ſhall waſſhe his clothes, and he al ſo that eateth in the houſſe ſhall waſſhe hys clothes.

But and yf the preaſt come and ſe that the plage hath ſprede no futher in the houſſe after that it is new playſterd, thē let him make it clea ne for the plage is healed. And let him take to clenſe the houſſe with all: two birdes, cypreſſe wodd, ād purple clothe ād yſope. And let him kyll one of the byrdes ouer an erthen veſſel of runnynge water, ād take the cipreſſe wodd, the yſope, the purple ād the lyuynge byrde, ād dyp pe them in the bloude of the ſlayne byrde and in the runninge water, and ſprinkle apon the houſſe ſeuen tymes, and clenſe the houſſe with

the

the bloude of the byrde, and with the runninge water, ād with the lyuyng byrde, ād with the cy preſſe wodd, ād the yſope ād the purple clothe And he ſhall lett the lyuynge byrde flee oute off the towne in to the wylde feldes, and ſo make an attonement for the houſſe, and it ſhal be cleane.

This is the lawe of all maner plage of lepro ſye and breakynge out, and of the leproſye off clothe and houſſe: and of ryſynges, ſcabbes and glyſterynge white, to teache when a thinge is vncleane or cleane. This is the lawe off leproſye.

¶The.xv.Chapter.

AND the Lorde ſpake vnto Moſes and Aaron ſayenge, ſpeake vnto the childʳen of Iſrael and ſaye vnto them: euery mā that hath a runnynge yſſue in his fleſh, is vncleane by the reaſon of his yſſue. And hereby ſhall it be knowne when he is vncleane. Yf his fleſhe runne, or yf his fleſh congele by the reaſon off his yſſue, than he is vncleane. Euery couche whereon he lyeth ād euery thinge whereon he ſytteth ſhalbe vncleane

He that twicheth his couch, ſhall waſſh his clothes ād bath him ſelfe with water, ād be vncleane vntyll the euen.

He that ſytteth on that whereon he ſatt, ſhall waſſh

wasshis clothes and bathe him selfe with wa ter and be vncleane vntill the euenynge And he that t wicheth his flesh shall wasshe his clo thes and bathe him selfe in water and be vn cleane vnto the euen. Yf any soch spytt apon him that is cleane, he must wasshe his clothes and bathe him selfe in water and be vncleane vntill euen.

And what soeuer sadell that he rydeth apō, shalbe vncleane. And whosoeuer twicheth any thinge that was vnder him, shalbe vnclea ne vnto the euē. And he that beareth any soch thinges shall wassh his clothes ād batbe hī self in water ād be vncleane vnto the euē, ād who soeuer he twicheth (yf he haue not first washed his handes in water) must wasshe his clothes, ād bathe him selfe in water, ād be vncleane vn to the euenynge. And yf he twych a vessell off erth, it shalbe broken: and all vessels of wodd shalbe rensed in the water.

When he that hath an yssue is clensed of his yssue, let him numbre. vij. dayes after he is clea ne, ād wasshe his clothes, and bathe his flesbe in runnynge water, ād then he is cleane. And the. viij. daye let him take two turtill doues or two yonge pigeons, and come before the Lor de vnto the dore of the tabernacle of witnesse ād geue them vnto the preast. And the preast

shall

ſhall offer them:the one for a ſynneofferynge, and the other for a burntofferynge: and make an attonement for him before the Lord,as cō cernynge his yſſue.

Yf any mans ſeed departe frō him in his ſle pe,he ſhall waſſh his fleſh in water ād be vncle ane vntill euē. And all the clothes or furres whereon ſoch ſeed chaunceth ſhalbe waſhed with water ād be vncleane vnto the euē. And yf a womā lye with ſoche a whone, they ſhall waſh thē ſelues with water and be vncleane vn tyll even.

Whē a womās naturall courſe of bloud rū neth,ſhe ſhalbe put aparte. vij. dayes : ād who ſoeuer twycheth her ſhalbe vncleane vnto the euē. And all that ſhe lyeth apō as longe as ſhe is put aparte ſhalbe vnclene. And whoſoeuer twicheth hir couch ſhall waſh his clothes and bathe hī ſelfe with water ād be vncleane vnto the euē. And whoſoeuer twicheth any thinge that ſhe ſatt apō,ſhall waſſh his clothes ād wa ſhe him ſelfe alſo in water, ād be vncleane vn to the euē:ſo that whether he twich hir couche or any thīge whereō ſhe hath ſetē,he ſhalbe vn clene ūto the euē. ād yf a mā lye with her in the meane tyme,he ſhalbe put aparte as well as ſhe ād ſhalbe vncleane. vij. dayes, ād all his couch wherein he ſlepeth ſhalbe vncleane.

Whē

XV. Chaptre.

When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall course: as longe as hir vnclennesse runneth, she shalbe vncleane after the maner as when she is put aparte. All hir couches whereon she lyeth (as lõge as hir yssue lasteth) shalbe vnto her as hir couch when she is put a parte, And whatsoeuer she sytteth apon, shalbe vncleane, as is hir vnclennesse whẽ she is put a parte. And whosoeuer twicheth them, shalbe vncleane, ād shall wasshe his clothes ād bathe him selfe in water ād be vncleane vnto euen.

And when she it clensed of hyr yssue, let hyr counte hir seuen dayes after that she is cleane. And the. viij daye let her take two turtils or two yonge pigeons and brynge them vnto the preast vnto the dore of the tabernacle of witnesse. And the preast shall offer the one for a synneoffrynge, and the other for a burntoffrynge: and so make an attonement for her before the Lorde. as concernynge hir vnclea ne yssue.

Make the childern of Israel to kepe them selues frõ their vnclẽnesse, that they dye not in their vnclẽnesse: whẽ they haue defiled my habitacion that is amonge them.

This is the lawe of him that hath a runninge sore, and of him whose seed runneth from hym

him in his ſlepe and is defiled therewith, and of her that hath an yſſue of bloude as longe as ſhe is put a parte, and of whoſoeuer hath a run nynge ſore whether it be man or woman, and of him that ſlepeth with her that is vncleane.

The. xvj. Chapter.

AND the Lorde ſpake vnto Moſes after the deeth of the two ſonnes of Aaron, when they had offered before the Lorde and dyed: And he ſayde vnto Moſes: ſpeake vnto Aaron thy brother that he go not at all tymes in to the holy place, that is whithin the vayle that hangeth before the mercyſeate which is a pon the arcke that he dye not. For I will appea re in a clowde vpon the mercyſeate. By the cloud t nderſtonde the ſmoke off the cence.

But of this maner ſhall Aaron goo in in to the holy place: with a yonge oxe for a ſynneoffe rynge, and a ram for a burntoffrynge. And he ſhall put the holy lynen albe apon him, ād ſhall haue a lynen breche vppon his fleſh, and ſhall gyrde him with a lynen gyrdell, and put the ly- nen mytre apon his heede: for they are holy ray mentes. And he ſhall waſſhe his fleſh with wa ter, and put them on. And he ſhall take of the multitude of the childern of Iſrael two gootes for a ſynneoffrynge and a ram for a burntoffe- rynge.

And

And Aaron ſhall offer the oxe for his ſynne offrynge and make an attonement for him ād for his houſſe. And he ſhall take the two goo-tes and preſent them before the Lorde in the dore of the tabernacle of witneſſe. And Aarō caſt lottes ouer the .ij. gootes: one lotte for the Lorde, ād another for a ſcapegoote. And Aaron ſhall bringe the goote apō which the Lordes lotte fell, and offer him for a ſynneofferynge. But the goote on which the lotte fell to ſcape, he ſhall ſett alyue before the Lorde to recō cyle with ād to let him goo fre in to the wilderneſſe. And Aaron ſhall bringe the oxe of his ſynoffrynge, ād reconcyle for him ſelfe ād for his houſholde, and kyll him.

And thā he ſhall take a cenſer full of burninge coles out of the alter that is before the Lorde, and his handfull of ſwete cens beten ſmall and bringe them within the vayle and put the cens apon the fire before the Lorde: that the cloude of the cens maye couer the mercyſeate that is apon the witneſſe, that he dye not. And he ſhall take of the bloude of the oxe ād ſprinkle it with his finger before the mercyſeate eaſtwarde: euen .vij. tymes.

Then ſhall he kyll the goote that is the peoples ſynneofferynge, and brynge hys bloude within the vayle, and dōo with his bloude as

he dyd

he dyd with the bloude of the oxe, and let him ſprinkle it toward the mercyſeate and before the mercyſeate: ād reconcyle the holy place frō the vnclenneſſe of the childern of Iſrael, and from their treſpaces ād all there ſynnes. And ſo let him doo alſo vnto the tabernacle of witneſſe that dwelleth with them, euē among their vnclenneſſes.

And there ſhalbe no bodye in the tabernacle of witneſſe, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he ſhall make an attonement for him ſelfe and for his houſholde, ād for all the multitude of Iſrael. Then he ſhall goo out vnto the alter that ſtondeth before the Lorde, and reconcyle it, and ſhall take of the bloude of the oxe and of the bloude of the goote, and put it apon the hornes of the altare rounde aboute, and ſprynckle of the bloude apon it with his finger ſeuen tymes, and clenſe it, and halowe it frō the vnclenneſſes of the childern of Iſrael.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witneſſe ād the alter, let him bringe the lyue goote ād let Aarō put both his handes apon the heede of the lyue goote, and confeſſe ouer him all the myſdeades of the childern of Iſraell, and

and all their treſpaces, and all their ſynnes: and let him put them apō the heed of the goote ād ſende him awaye by the handes of one that is acoynted in the wylderneſſe. And the goote ſhall bere apon him all their myſdeades vnto the wilderneſſe, and he ſhall let the goote goo fre in the wilderneſſe.

And let Aaron goo in to the tabernacle of wytneſſe and put off the lynē clothes which he put on when he wēt in in to the holy place, ād leaue them there. And let him waſſhe his fleſh with water in the holy place, and put on his owne rayment / and then come out and offer his burntofferynge and the burntofferynge of the people, and make an atonemēt for him ſelfe ād for the people, and the fatt of the ſynofferynge let him burne apon the alter. And let him that caryed forth the ſcapegoote, waſſhe his clothes and bathe hys fleſh in water / and then come in to the hoſte agayne.

And the oxe of the ſynofferynge and the goote of the ſynofferynge (whoſe bloude was brought in to make an atonemēt in the holy place) let one carye out without the hoſte and burne withfyre: both their ſkynnes, their fleſh ād their donge. And let him that burneth them, waſſhe his clothes ād bathe his fleſh in water, and thē come in to the hoſte agayne.

And

And it shalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the seuenth moneth, ye shall humble youre soules and shall doo no worke at all: whether it be one of youre selues or a straunger that sogeorneth amonge you. for that daye shall an attonemēt be made for you to clense you from all youre synnes before the Lorde/and ye shalbe cleane. It shal be a sabbath of rest vnto you/and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted and whose hande was fylled to mynistre in his fathers stead/shall make the attonemēt and shall put on the holy lynē vestimētes/and reconcyle the holy sanctuary and the tabernacle of witnesse ād the alter, and shall make an attonemēt also for the preastes and for all the people of the congregacion. And this shalbe an euerlastynge ordynaunce vnto you to make an atonement for the childern of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moses.

¶ The. XVII. Chapter.

AND the Lorde talked with Moses sayinge: speake vnto Aarō and vnto his sonnes and vnto all the childern of Israel ād saye

vnto

vnto them, this is the thynge which the Lorde charged saynge: whatsoeuer he be of the house of Israel that kylleth an oxe, lambe or goote in the hoste or out of the hoste and bryngeth thē not vnto the dore of the tabernacle of witnesse, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perysh from amonge his people.

Wherfore let the childern of Israel brynge their offerynges they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnesse and vnto the preast / and offer thē for peaseofferynges vnto the Lorde. And the preast shall sprinkle the bloude apon the alter of the Lorde in the dore of the tabernacle of wytnesse / and burne the fatt to be a swete sauoure vnto the Lorde. And let them nomoare offer their offerynges vnto deuyls / after whom thy goo an whoorynge. And this shalbe an ordynaūce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soeuer man it be of the houssse of Israel or of the straungers that sogeorne amonge you that offereth a burntofferynge or any other offerynge and bryngeth it not vnto the dore of the tabernacle

nacle of wytnesse to offer vnto the Lorde, that
felow shall perysh from amonge his people.
And what soeuer man it be of the houssе of
Israel or of the straungers that soiourne amon
ge you that eateth any maner of bloude/ I will
set my face agaynst that soule that eateth blou-
de, and will destroy him from amonge his peo
ple. for the life of the flesh is in the bloude, and
I haue geuen it vnto you apon the alter, to ma-
ke an attonement for youre soules, for bloude
shall make an attonemẽt for the soule. And ther
fore I sayde vnto the childern of Israel: se that
no soule of you eate bloude/ nor yet any straun
ger that soiourneth amonge you.

What soeuer man it be of the childern of Is-
rael or of the straungers that soiurne amonge
you that honteth and catcheth any beest or fou-
le that maye be eatẽ, he shall poure out the blou
de ād couer it with erthe. for the life of all flesh
is in the bloude, therfore I sayde vnto the chil-
dern of Israel, ye shall eate the bloude of no ma
ner of flesh. for the life of all flesh is in his blou
de, and whosoeuer therfore eateth it shall pe-
rysh. And what soeuer soule it be that eateth
that which dyed alone or that which was tor-
ne with wylde beestes: whether it be one of
youre selues or a straunger, he shall wasshe his
clothes

clothes ād bathe him ſelfe in water, ād ſhalbe vncleane vnto the euē, ād thā is he cleane. But ād yf he waſſhe them not nor waſſhe his fleſh he ſhall beare his ſynne.

¶ The. xviij. Chapter.

AND the Lorde talked with Moſes ſayinge: ſpeake vnto the childern of Iſrael, ād ſaye vnto them, I am the Lorde youre God Wherfore after the doynges of the land of Egipte wherein ye dwelt, ſe that ye doo not: nether after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgemētes, and kepe myne ordynaunces, to walke therein: for I am the Lorde youre God. Kepe therfore myne ordinaunces, ād my iudgemētes which yf a man doo he ſhall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nygheſt kynred for to vncouer their ſecrettes, for I am the Lorde. The ſecrettes of thy father and thy mother, ſe thou vnheale not: ſhe is thy mother, therfore ſhalt thou not diſcouer hir ſecrettes. The ſecrettes of thy fathers wife ſhalt thou not diſcouer, for they are thy fathers ſecrettes. Thou ſhalt not diſcouer the preuyte of thy ſyſter, the doughter of thy father or of thy mother: whether

ther she be borne at home or without. Thou shalt not discouer the secrettes of thy sonnes doughter or thy doughters doughter, for that is thyne awne preuyte: Thou shalt not discouer the secrettes of thy fathers wyues doughter, which she bare to thy father, for she is thy suster: thou shalt therfore not discouer hir secrettes. Thou shalt not vncouer the secrettes off thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not dyscouer the secrettes off thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thyne awnte. Thou shalt not discouer the secrettes of thy douginter in lawe she is thy sonnes wyfe: therfore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ād hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter to vncouer their secrettes: they are hir nexte kyn, it were therfore wikydnesse. Thou shalt not take a wife and hir sister there to, to vexe hir that thou woldest open hir secretes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secretes, as

thou defile not the name of thi God[illegible] the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abominacion. Thou shalt lye with no maner of beaste to defile thy self withall, neither shall any woman stande before a beest to lye downe thereto, for that is abhominacion.

Defile not youre selues in any of these thinges, for with all these thinges are these nacions defiled whiche I cast out before you: and the lande is defiled, and I will visett the wyckednesse thereof apon it. and the lande shall spewe out hir inhabiters. Kepe ye therfore myne ordinaunces and iudgementes, and se that ye commytt none of these abominacions: neither any of you nor ony straunger that soiourneth amonge you (for all these abhominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nacions that where there before you. For whosoeuer shall cõmytt any of these abhominacions, the same soules that

com-

[illegible] ye shall not [illegible]
for I am the Lorde youre God.

¶ The xix. Chapter.

[illegible] Lorde spake vnto Moses [illegible]
[illegible] vnto all the multitude of
the children of Israel, and saye vnto them. Be
holy: for I the Lorde youre God am holye. Se
that ye feare: euery man his father and his mo-
ther, and that ye kepe my Sabbathes, for I am the
Lorde youre God. Ye shall not turne vnto ydo-
lls nor make you goddes of metall: I am the
Lorde youre God.

When ye offre youre peaceofferynges vnto
the Lorde, ye shall offer them that ye maye be
accepted. And it shalbe eaten the same daye
ye offer it and on the morowe, but what soe-
uer is lefte on the thirde daye shalbe burnt in
the fire. Yf it be eaten the thirde daye, it shalbe
vncleane and not accepted. And he that eateth
it shall bere his synne: because he hath defiled
the hallowed thinges of the Lorde, and that soul
shall perish from amonge his people.

When ye repe doune the ripe corne of youre lande, ye shal not repe doune the vtmost borders of youre feldes, nether shalt thou gather that which is left behynd in thy harueſt. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerſcaped. But thou shalt leaue them for the pore ād ſtraunger. I am the Lord youre God.

Ye shall not ſteale nether lye, nether deale falſely one with another. Ye shal not ſwere by my name falſelye: that thou defileſt not the name of thy God, I am the Lorde.

Thou shalt not begile thy neyghboure with cauellaciōs, nether robbe him violently, nether shall the workmans laboure abide with the vntyll the mornynge.

Thou shalt not curſe the deaffe, nether put a ſtomblinge blocke before the blynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrightuouſnes in iudgement. Thou shalt not fauoure the poore nor honoure the mightye, but ſhalt iudge thy neyghboure rightuouſly.

Yes for God ād with his awne cōfeſſiō Thou shalt not go vp ād doune a * preuy accuſer amōge thy people, nether shalt thou helpe to ſhed the bloude of thy neyghboure: I am the Lorde.

Thou shalt not hate thy brother in thyne hart but

* Thou shalt accuſe him, to eſtabliſhe the holye fathers kingdome,

but ſhalt in any wyſe rebuke thy neighbour: that thou bere not ſynne for his ſake.

Thou ſhalt not avenge thy ſelfe nor bere hate in thy mynde againſt the childern of thi people, but ſhalt loue thy neghboure euē as thy ſelf I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a cōtrary kynde, nether ſowe thy felde with myngled ſeed, nether ſhalt thou put on ony garment of lynen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there ſhalbe a payne apon it: but they ſhall not dye, becauſe ſhe was not made fre. And he ſhall brynge for his treſpaceoffe rynge vnto the Lorde: euen vnto the dore off the tabernacle of witneſſe, a ram for a treſpace offrynge. And the preaſt ſhall make an attonement for him with the ram of the treſpaceoffe rynge before the Lord, for his ſynne which he hath done: and it ſhalbe forgeuen him, as concerninge the ſynne which he hath done.

And when ye come to the lande ād haue plāted all maner of trees where of mē eate, ye ſhal holde them vncircumciſed as concerning their frute: euē thre yere ſhal they be vncircūcyſed vnto you ād ſhall not be eatē of, ād the fourth

yere

yere all the frute of thē ſhalbe holy ād acceptable to the Lorde. And the fifth yere maye ye eate of the frute of thē, ād gather in the encreaſe of them: I am the Lorde youre God.

Ye ſhall eate nothinge with the bloude, ye ſhall vſe no witchcrafte, nor obſerue diſmall dayes, ye ſhall not rounde the lockes of youre heedes, nether ſhalt thou marre the tuftes of thy beerde.

Ye ſhall not rent youre fleſh for any ſoules ſake, nor printe any markes apon you: I am the Lorde.

Thou ſhalt not pollute thi doughter, that thou woldeſt maintene her to be an whoore: leſt the lāde fall to whoredome, ād waxe ful of wickedneſſe. ¶ Se that ye kepe my Sabbathes and feare my ſauctuary: I am the Lorde.

Turne not to thē that worke with ſprites, nether regarde thē that obſerue diſemall dayes: that ye be not defiled by thē, for I am the Lorde youre God.

Thou ſhalt ryſe vp before the hoorehed, ād reuerence the face of the old mā ād dread thy god, for I am the Lorde. Yf a ſtraunger ſoiourne by the in youre lande, ſe that ye vexe him not: But let the ſtraunger that dwelleth with you, be as one of youre ſelues, and loue him as thi ſelfe, for ye were ſtraungers in the lande of

Egip

Egipte. I am the Lorde youre God.

Ye ſhall do no vnrightuouſnes in iudgemēt nether in meteyerde, weyght or meaſure. But ye ſhal haue true balāces, true weightes, A true Epha ād a true hin. I am the Lorde youre god which broughte you out of the land of Egipte, that ye ſhulde obſerue all myne ordinaunces and iudgementes and that ye ſhulde kepe them: I am the Lorde.

¶ The. xx, Chapter,

AND the Lorde talked with Moſes ſayinge: tell the childern of Iſrael, whoſoeuer he be of the childern of Iſrael or of the ſtraungers that dwel in Iſrael, that geueth of his ſeed vnto Moloch he ſhall dye for it: the people off the lande ſhall ſtone hī with ſtones. And I will ſett my face apon that felowe, and will deſtroye him from amonge his people: becauſe he hath geuen of his ſeed vnto Moloch, for to defile my ſanctuary and to polute myne holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his ſeed vnto Moloch, ſo that they kyll him not: yet I will put my face apon that man and apon his houſſholde, and will deſtroy him and all that goo a whooringe with him and cō mytt hoordome with Moloch from amonge their people.

If we tranſgreſſe gods commaundementes we may happelye eſcape wordlye iudges, but we cānot avoid the fiſe wrath of god, but it will ſurely find vs out.

Yf any ſoule turne vnto them that worke with ſpirites or makers of dyſemall dayes and goo a whoorynge after them, I wilt put my face apon that ſoule and will deſtroye him from amonge his people. Sanctifie youre ſelues therfore and be holye, for I am the Lorde youre God. And ſe that ye kepe myne ordinaunces and doo them. For I am the Lorde which ſanctifie you.

Whoſoeuer curſeth his father or mother, ſhall dye for it, his bloude on his heed, becauſe he hath curſed his father or mother.

He that breaketh wedlocke with another mans wife ſhall dye for it: becauſe he hath broke wedlocke with his neghbours wife, and ſo ſhall ſhe likewiſe.

Yf a man lye with his fathers wife ād vncouer his fathers ſecrettes, they ſhall both dye for it, their bloude be apon their heedes.

Yf a man lye with his doughter in lawe thei ſhall dye both of them: they haue wrought abhominacion, their bloud vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both cō mitted an abhominacion and ſhall dye for it. Their bloude be apon their heed.

Yf a man take a wife ād hir mother thereto, it is wekedneſſe. Mē ſhall burne with fire both hym

him and them,that there be no wekednesse amonge you.

Yf a man lye with a beest he shall dye, and ye shall slee the beest.

Yf a womā go vnto a beest ād lye doune thereto:thou shalt kyll the womā ād the beest also they shal dye,ād their bloud be apō their hedes Yf a mā take his syster his fathers doughter or his mothers doughter, ād se hir secrettes, and she se his secrettes also:it is a weked thinge. Therfore let them perish in the syghte of their people, he hath sene his systers secretnesse, he shall therfore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall disease and unheale hir secrettes and vncouer hir fountayne,ād she also open the fountayne of hir bloude,they shall both perishe from amonge their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers systers,for he that doth so,vncouereth his nexte kyn:ād thei shall bere their mysdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes:they shall bere their synne,and shall dye childlesse. Thei shall dye immediately ād not tary the byrth, as Iuda would haue burnt Thamar beinge great with childe.

Yf a mā take his brothers wife,it is an vncleane thinge,he hath vncouered his brothers secrettes,they shalbe childlesse therfore.

Seth

Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacyons whiche I cast oute before you: For they commytted all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacions: that ye shulde put difference betwene cleane beestes add vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with beestes ād foules, and with all maner thinge that crepeth apon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue seuered you from other nacyons: that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysemall dayes, thei shall dye for it. Mē shall stone them with stones, ād their bloude shalbe apon them.

¶ The. xxj. Chapter.

AND the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but apon his kyn that is nye vnto him: as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde ād dwelleth nye him and was neuer geuen to man: on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a ruelar of his people to polute him selfe with all.

Of the hethē preastes therfore take our prelates the ensample off their balde pates.

They shall make thē no baldnesse apon their heedes or shaue off the lockes of their beerdes, nor make any markes in their flesh. Thei shalbe holy vnto their God, ād not polute the name of their god, for the sacrifices of the Lorde ād the bred of their God thei do offer: therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vp the bred of God: he shal therfore be holy vnto the, for I the Lorde which sanctifie you, am holy.

By bred vnderstonde all fode, flesh, frute, or whatsoeuer it be.

Yf a preastes doughter fall to playe the whore, she poluteth hir father: therfore she shall be burnt with fire.

He that is the hye preast among his brethern vpon

vppon whose heed the anoyntynge oyle was poured and whose hande was fylled to put on the vestimẽtes/shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuarye, that he polute not the holy place of his God. for the croune of the anoyntynge oyle of God, is apon him. I am the Lorde.

The annoyntynge was the coronacion both of kynges ād of prestes also

He shall take a mayden vnto his wife: but no wedowe nor deuorsed nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moses saynge/ speake vnto Aaron and saye: No man of thi seed in their generacions that hath any deformyte apon him, shall prese for to offer the bred of his God. ffor none that hath any blemysh shall come nere: whether he be blynde/lame/ snot nosed/or that hath any monstrous mẽbre, or broken foted/ or broken handed / or croke backed, or perleyed, or gogeleyed, or maunge or skaulde/or hath his stones broken.

The pope forbideth all soch lyke wise tyll they haue payd for dispensaciōs.

No man that is deformed of the seed of Aaron the preast/ shall come nye to offer the sacrifyces of the Lorde. Yf he haue a deformyte/he shall not prese to offer the bred of his God.

Not

Notwithstondynge he shall eate of the bred of his God:euen as well of the most holy / as of the holy : but shall not goo in vnto the vayle not come nye the alter,because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes/ and vnto all the childern of Israel.

¶ The.XXII.Chapter.

AND the Lorde comened with Moses saynge : byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me,that they polute not myne holy name:for I am the Lorde.Saye vnto them:whosoeuer he be of all youre seed amonge youre generacion after you/that goeth vnto the halowed thinges which the childern of Israel shall haue halowed vnto the Lorde/his vnclennes shalbe apon him:and that soule shall perysh from out of my syghte. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnynge sore / shall eate of the halowed thinges vntill he be cleane.And who soeuer twytcheth any vncleane soule or man whose seed runneth frō him by nyghte,or whosoeuer twitcheth any wormne that is vncleane to him/or man that is vncleane to him / what

soeuer

ſoeuer vnclennesſe he hath: the ſame ſoule that hath twyched any ſoch thynge / ſhalbe vnclean vntill euen / and ſhall not eate of the halowed thynges vntill he haue waſſhed his fleſh with water. And than when the ſonne is doune he ſhalbe cleane ād ſhall afterward eate of the halowed thynges: for they are his fode. Off a beeſt that dyeth alone or is rent with wylde beaſtes / he ſhall not eate / to defyle him ſelfe ther with: I am the Lorde. But let them kepe therfore myne ordynaunce / leſt they lade ſynne apō them and dye therein when they haue defyled them ſelues: for I am the Lorde which ſanctifye them.

There ſhall no ſtraunger eate of the halowed thinges / nether a geſt of the preaſtes / or an hyred ſeruaunte. But yf the preaſt bye any ſoule with money he maye eate of it / and he alſo that is borne in his houſſe maye eate of his bred. Yf the preaſtes doughter be maryed vnto a ſtraunger / ſhe maye not eate of the halowed heueofferynges. Notwithſtondynge yf the preaſtes doughter be a wedowe or deuorſed and haue no childe but is returned vnto hir fathers houſſe agayne / ſhe ſhall eate of hir fathers bred as wel as ſhe dyd in hyr youth. But there ſhall no ſtraunger eate there of.

Yf a man eate of the halowed thynges vnwyt-

wyttingly/he ſhall put the fyfte parte there vn-
to/and make good vnto the preaſt the halow-
ed thynge. And let the preaſtes ſee/ that they
defyle not the halowed thynges of the childern
of Iſrael which they haue offered vnto the Lor
de/leſt they lade them ſelues with myſdoynge
and treſpace in eatynge their halowed thinges:
for I am the Lorde which halowe them.

And the Lorde ſpake vnto Moſes ſaynge:
ſpeake vnto Aaron and his ſonnes and vnto
all the childern of Iſrael and ſaye vnto them/
what ſoeuer he be of the houſſe of Iſrael or ſtra
unger in Iſrael that will offer his offerynge:
what ſoeuer vowe or frewillofferynge it be w-
hich they will offer vnto the Lorde for a burnt-
offerynge to reconcyle them ſelues / it muſt be
a male without blemyſh of the oxen / ſhepe or
gootes. let them offer nothynge that is defor-
med for they ſhall gett no fauoure there with.

Yf a man will offer a peaſeoffrynge vnto the
Lorde and ſeparate a vowe or a frewill offe-
rynge of the oxen or the flocke/it muſt be wit-
hout deformyte/that it maye be accepted. The
re maye be no blemyſh therein: whether it be
blide, brokē, wounded or haue a wen, or be ma
unge or ſcabbed. ſe that ye offre no ſoch vnto
the Lorde, nor put an offerynge of any ſoch
apon the alter vnto the Lorde.

An

An oxe or a ſhepe that hath any membre out of proporcion, mayſt thou offer for a free willofferynge: but in a vowe it ſhal not accepted. Thou ſhalt not offer vnto the Lorde that which hath his ſtones brooſed brokē, plucked out or cutt awaye, nether ſhalt make any ſoch in youre lande, nether of a ſtraungers hande ſhall ye offer an offerynge to youre God of any ſoch. For they marre all in that they haue deformytes in them, and therfore can not be accepted for you.

And the Lorde ſpake vnto Moſes ſaynge: when an oxe, a ſhepe or a goote is brought forth, it ſhalbe ſeuē dayes vnder the damme. And from the. viij. daye forth, it ſhalbe accepted vnto a gifte in the ſacrifice of the Lorde. And whether it be oxe or ſhepe, ye ſhall not kyll it, and hir yonge: both in one daye.

When ye will offre a thankofferynge vnto the Lorde, ye ſhall ſo offre it that ye maye be accepted. And the ſame daye it muſt be eatē vp, ſo that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commaundementes and do them, for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the childern of Iſrael. For I am the Lorde which halowe you, and brought you out of the londe of Egipte, to be youre

God

God: for I am the Lorde.

¶ The. xxiij. Chapter.

AND the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael, and ſaye vnto them. Theſe are the feaſtes off the Lorde which ye ſhal call holy feaſtes. Sixe dayes ye ſhall worke, ād the ſeuenth is the Sabbath of reſt an holy feaſt: ſo that ye maye do no worke therein, for it is the Sabbath of the Lorde, whereſoeuer ye dwell.

Theſe are the feaſtes of the Lorde whiche ye ſhall proclayme holy in their ceaſons. The xiiij. daye of the firſt moneth at euē is the Lordes Paſſeouer, And the. xv. daye of the ſame moneth is the feaſt of ſwete bred vnto the Lorde: vij. dayes ye muſt eate vnleuended bred. The firſt daye ſhalbe an holy feaſte vnto you, ſo that ye maye do no laborious worke therein But ye ſhall offer ſacrifices vnto the Lord. vij dayes, and the ſeuenth daye alſo ſhalbe an holy feaſt, ſo that ye maye doo no laborious worke therein.

And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto the childern of Iſraell and ſaye vnto them: when ye be come in to the lande whiche I geue vnto you and repe doune youre harueſt, ye ſhall brynge a ſhefe of the firſt frutes of youre harueſt vnto the preaſt, and he ſhall wa-

ue the ſhefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaſte ſhall waue it. And ye ſhall offer the daye when he waueth the ſhefe, a lãbe without blemyſh of a yere olde for a burntofferynge vnto the Lorde: and the meatoffrynge thereof, two tenth deales of fine floure mengled with oyle to be a ſacrifice vnto the Lorde of a ſwete ſauoure: and the drinkofferinge thereto, the fourth deale of an hin of wyne. And ye ſhall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the ſelfe ſame daye that ye haue broughte an offrynge vnto youre God. And this ſhalbe a lawe for euer vnto youre childern after you, where ſoeuer ye dwell.

And ye ſhall counte from the morowe after the Sabbath: euen from the daye that ye brought the ſheffe of the waueoffrynge, vii. wekes complete: euen vnto the morow after the. vij. weke ye ſhall numbre. l. dayes. And thẽ ye ſhal bringe a newe meatoffrynge unto the Lorde. And ye ſhall brynge out of youre habitacions two waueloaues made of two tenthdeales off fine floure leuended and baken, for firſt frutes vnto the Lorde. And ye ſhall bringe with the bred ſeuen lambes without deformyte of one yere of age, and one yonge oxe and. ij. rambes,

which

which shall serue for burntoffrynges vnto the Lorde, with meatoffringes and drinkoffringes longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synneofferinge: and two lambes of one yere old for peaceoffringes, And the preast shall waue thē with the bred of the first frutes before the Lorde, and with the two lambes. And they shalbe holy vnto the Lorde, and be the preastes. And ye shall make a proclamacio the same daye that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre harueste, thou shalt not make cleane ryddaunce off thy felde, nether shalt thou make any aftergatheringe of thy harueste: but shalt leue them vnto the poore and the straunger. I am the Lorde youre God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. The first daye of the seuenth moneth shalbe a reste of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

And the Lorde ſpake vnto Moſes ſayenge: alſo the tenth daye of the ſelfe ſeuẽth moneth, is a daye of an attonement, and ſhalbe on holy feaſt vnto you, ād ye ſhall humble youre ſoules and offer ſacrifice vnto the Lorde. Moreouer ye ſhall do no worke the ſame daye, for it is a daye of attonement to make an attonemẽt for you before the Lord your God. For what ſoeuer ſoule it be that humbleth not him ſelfe that daye, he ſhalbe deſtroyde from amonge his people. And what ſoeuer ſoule do any maner worke that daye, the ſame I will deſtroye from amonge his people. Se that ye do no maner worke therfore. And it ſhalbe a lawe for euer vnto youre generacions after you in all youre dwellynges. A ſabbath of reſte it ſhalbe vnto you, and ye ſhall humble youre ſoules. The. ix. daye of the moneth at euen and ſo forth from euẽ to euen agayne, ye ſhall kepe your Sabbath.

And the Lorde ſpake vnto Moſes ſayenge: ſpeake vnto the childern of Iſrael ād ſaye: the xv. daye of the ſame ſeuenth moneth ſhalbe the feaſt of tabernacles. vij. dayes ūto the Lorde. The firſt daye ſhalbe an holy feaſt, ſo that ye ſhall do no laborious worke therein. Seuen dayes ye ſhall offer ſacrifice vnto the Lorde, and the. viij daye ſhalbe an holy feaſt vnto you

and

ād ye ſhall offer ſacrifice vnto the Lorde. It is the ende of the feaſt, and ye ſhall do no laborious worke therein.

Theſe are the feaſtes of the Lorde whiche ye ſhall proclayme holy feaſtes, for to offer ſacrifice vnto the Lorde, burntofferynges, meat offerynges, and drinkoffrynges euery daye: beſyde the ſabbathes of the Lorde, ād beſyde youre giftes, and all youre vowes, and all your frewillofferynges whiche ye ſhall geue vnto the Lorde.

Moreouer in the.xv. daye of the ſeuenth moneth after that ye haue gathered in the frutes of the lande, ye ſhall kepe holy daye vnto the Lorde. vij: dayes longe. The firſt daye ſhall be a daye of reſte, and the. viij. daye ſhalbe a daye of reſt. And ye ſhall take you the firſt daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, ād wylowes of the broke, and ſhall reioyſe before the Lorde. vij. dayes. And ye ſhall kepe it holy daye vnto the Lorde. vij. dayes in the yere. And it ſhalbe a lawe for euer vnto youre childern after you, that ye kepe that feaſt in the ſeuenth moneth. And ye ſhall dwell in bothes ſeuen dayes: euen all that are Iſraelites borne, ſhall dwell in bothes, that youre children after you maye knowe howe that I made

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the childern of Israel dwell in bothes, when I broughte them out of the lande of Egipte: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the childern of Israel.

¶ The. xxiiij Chapter.

AND the Lorde spake vnto Moses sayn ge: commaunde the childern of Israel that they bringe vnto the, pure oyle olyue betē for lightes to poure in to the lampes allwaye, without the vayle of testimonye within the tabernacle of witnesse. And Aaron shall dresse them both euen and morninge before the Lorde alwayes. And it shalbe a lawe for euer amōge youre childern after you. And he shal dresse the lampes apon the pure candelsticke before the Lorde perpetually.

And thou shalt take fine floure ād bake. xij wastels thereof, two tenthdeales shall euery wastell be. And make two rowes of them, sixe on a rowe apon the pure table before the Lorde, and put pure frankencens vppon the rowes. And it shalbe bred of remembraunce, ād an offerynge to the Lorde. Euery Sabbath he shall put them in rowes before the Lorde euermore, geuen off the childern of Israel, that it be an euerlastynge couenaunte. And they shal

be

be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, and shalbe a dutye for euer.

And the sonne of an Israelitish wife whose father was an Egiptian, went oute amonge the childern of Israel. And this sonne off the Israelitish wife and a man of Israel, strooue togither in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses. And his mothers name was Selamyth, the doughter off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses sayenge, bringe him that cursed without the hoste, and let all that herde him, put their handes apō his heed, and let all the multitude stone him. And speake vnto the childern of Israel sayenge: Whosoeuer curseth his God, shall bere his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

He that

He that kylleth any man, ſhall dye for it: but he that kylleth a beeſt ſhall paye for it, beeſt for beeſt. Yf a man mayme his neyghboure as he hath done, ſo ſhall it be done to him agayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, ſo ſhall he be maymed agayne. So nowe he that kylleth a beeſt, ſhall paye for it: but he that kylleth a man, ſhall dye for it. Ye ſhall haue one maner of lawe amonge you: euē for the ſtraunger as wel as for one of youre ſelues, for I am the Lorde youre God.

And Moſes tolde the childern of Iſrael, that they ſhulde bringe him that had curſed, out of the hoſte, and ſtone him with ſtones. And the childern of Iſrael dyd as the Lorde cōmaunded Moſes.

¶ The. xxv Chapter.

AND the Lorde ſpake vnto Moſes in mount Sinai ſayenge, ſpeake vnto the childern of Iſrael and ſaye vnto thē. When ye be come in to the lande whiche I geue you, let the londe reſt a Sabbath vnto the Lorde. Sixe yeres thou ſhalt ſowe thi felde, and ſixe yere thou ſhalt cut thi vynes and gather in thi frutes. But the ſeuenth yere ſhall be a Sabbath of reſte

reſt vnto the londe. The Lordes Sabbath it ſhalbe, ād thou ſhalt nether ſowe thi fęlde, nor cut thy vynes.

The corne that groweth by it ſelfe thou ſhalt not repe, nether gather the grapes that growe without thy dreſſynge: but it ſhalbe a Sabbath of reſt vnto the londe. Neuerthęleſſe the Sabbath of the londe ſhalbe meate for you: euen for the and thy ſervaunte and for thy mayde and for thy hyred ſervaunte and for the ſtranger that dwelleth with the: and for thi catell and for the beeſtes that are in thy londe, ſhall all the encreaſe thereof be meate.

Then numbre ſeuen wekes of yeres, that is, ſeuen tymes ſeuen yere: and the ſpace of the ſeuen wekes of yeres will be vnto the .xlix. yere. And then thou ſhalt make an horne blowe: euen in the tenth daye of the ſeuenth moneth, which is the daye of attonement. And then ſhall ye make the horne blowe, euen thorowe out all youre lande. And ye ſhall halowe the fiftith yere, and proclayme libertie thorowe out the lande vnto all the inhabiters thereof, It ſhalbe a yere of hornes blowynge vnto you and ye ſhall returne: euery man vnto his poſſeſſion and euery man vnto his kynred agayne. A yere of hornes blowynge ſhall that fiftieth yere be vnto you. Ye ſhall not ſowe nether repe the

This horne in ebrue is called iobel, ād of this toke the pope an occaſiō to make euery .l. yere a iubelye, ſo that he contrafaiteth god in euery point ād wyl not be oue ace behinde him.

pe the corne that groweth by it ſelfe, nor gather the grapes that growe without thi laboure For it is a yere of hornes blowinge and ſhalbe holy vnto you: how be it, yet ye ſhall eate of the encreaſe of the felde. And in this yere of hornes blowinge ye ſhall returne, eucry man vnto his poſſeſſion agayne.

When thou ſelleſt oughte vnto thy neyghboure or byeſt off thy neyghboures hande, ye ſhall not oppreſſe one another: but accordynge to the numbre of yeres after the trompett yere, thou ſhalt bye of thy neyghboure, and accordynge vnto the numbre off fruteyeres, he ſhall ſell vnto the. Accordinge vnto the multitude of yeres, thou ſhalt encreaſe the price thereof and accordinge to the fewneſſe of yeres, thou ſhalt myniſh the price: for the numbre of frute he ſhall ſell vnto the. And ſee that no mā oppreſſe his neyghboure, but feare thi God. For I am the Lorde youre God. Wherfore do after myne ordinaunces and kepe my lawes ād doo them, that ye maye dwell in the lande in ſaftie. And the lande ſhall geue her frute, and ye ſhall eate youre fille and dwell therein in ſaftie.

Yf ye ſhall ſaye, what ſhall we eate the ſeuenth yere

nth yere in as moche as we ſhall not ſowe nor gether in oure encreaſe. I wyll ſende my bleſ-ſynge apon you in the ſixte yere, and it ſhall bryng forth frute for thre yeres: and ye ſhall ſowe the eyghte yere and eate of olde frute vntill the. ix. yere, and euen vntyll hir frutes come, ye ſhall eate of olde ſtoare. ¶ Wherfore the londe ſhall not be ſolde for euer, becauſe that the lande is myne, and ye but ſtraungers and ſoiourners with me: and ye ſhall thorowe oute all the lande of youre poſſeſſion, let the londe go home fre agayne,

¶ When thy brother is waxed poore and hath ſolde awaye of his poſſeſſion: yf any off his kyn come to redeme it, he ſhall by out that whiche his brother ſolde. And though he haue no man to redeme it for him, yet yf hys hande can get ſufficyent to bye it oute agayne, then let him counte how longe it hath bene ſolde, and delyuer the reſt vnto him to whome he ſolde it, ād ſo he ſhall returne vnto his poſſeſſion agayne. But and yf his hande cā not get ſufficiēt to reſtore it to him agayne, then that whiche is ſolde ſhall remayne in the hande of him that hath boughte it, vntyll the horneyere: and in the horne yere it ſhall come out, and he ſhall

returne

returne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled cytie/he maye bye it out agayne any tyme with̄ a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the houſse in the walled cytie shalbe stablished for euer vnto him that boughte it and to his succeſſoures after hī and shall not goo out in the trompet yere. But the houſses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the feldes of the cuntre/and maye be boughte out agayne at any seaſon/and shall goo out fre in the trompett yere.

Notwithstondynge the cityes of the leuytes and the houſses in the cyties of their poſſeſſiōs the leuites maye redeme at all ceasons. And yf a man purchace ought of the leuytes: whether it be houſe or citie that they poſſeſſe, the bargayne shall goo out in the trōpet yere. for the houſſes of the cyties of the leuites/ are their poſſeſſions amonge the childern of Iſrael. But the feldes that lye rounde aboute their cyties/ shall not be bought: for they are their poſſeſſions for euer.

Yf thi brother be waxed poore and fallē in decaye with the/receaue him as a straunger or a so-

a ſoiourner/and let him lyue by the. And thou ſhalt take none vſurye of him/nor yet vantage. But ſhalt feare thi God/ that thi brother maye lyue with the. Thou ſhalt not lende him thi mo ney apon vſurye/ nor lende him of thi fode to haue avantage by it for I am the Lorde youre God which broughte you out of the lande of Egipte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poo re and ſell him ſelfe vnto the / thou ſhalt not let him laboure as a bondſeruaunte doeth: but as an hyred ſeruaunte and as a ſoiourner he ſha lbe with the/and ſhall ſerue the vnto the trom• petyere/and then ſhall he departe frō the: both he and his childern with him/and ſhall returne vnto his awne kynred agayne and vnto the poſ ſeſſions of his fathers. for they are my ſeruaun tes which I brought out of the lande of Egip te/and ſhall not be ſolde as bondmen. Se ther• fore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondſeruauntes and ma• ydens/ thou ſhalt bye them of the heythen that are rounde aboute you/ and of the childern of the ſtraungers that are ſoiorners amonge you/ ād of their generaciōs that are with you, which they begate in youre lāde. And ye ſhall poſſeſſe them

them and geue them vnto youre childern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the childern of Israel/ye shall not reigne one ouer another cruelly.

When a straunger and a soiourner waxeth rych by the ād thi brother that dwelleth by him waxeth poore and sell him selfe vnto the stra unger that dwelleth by the or to any of the stra ungers kyn: after that he is solde he maye be re demed agayne. one of his brethren maye bye him out: whether it be his vncle or his vncles sonne/ or any that is nye of kynne vnto him of his kynred: ether yf his hande can get so moch he maye be loosed. And he shall reken with him that boughte him / from the yere that he was solde in vnto the trompet yere / and the pryce of his byenge shalbe acordynge vnto the numbre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge vnto them he shall geue agayne for his delyueraunce/ of the money that he was solde for. Yf there remayne but few ye res vnto the trompet yere / he shall so counte with him / and acordynge vnto his yeres geue him agayne for his redempcion / and shalbe with him yere by yere as an hyred seruaunte/

and

and the other ſhall not reygne cruelly ouer him in thi ſyghte. Yf he be not bought fre in the meane tyme/then he ſhall goo out in the trompet yere and his childern with him. for the children of Iſrael are my ſeruauntes which I brought out of the lande of Egipte. I am the Lorde youre God.

Ye ſhall make you no ydolles nor grauen ymage/nether rere you vpp any piler / nether ye ſhall ſett vp any ymage of ſtone in youre lande to bowe youre ſelues there to: for I am the Lorde youre God. kepe my ſabbathes and feare my ſanctuary. for I am the Lorde.

¶ The. XXVI. Chapter.

YF ye ſhall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will ſende you rayne in the ryght ceaſon ād youre londe ſhall yelde hir encreaſe and the trees of the felde ſhall geue their frute. And the threſhynge ſhall reach vnto wyne harueſt / and the wyneharueſt ſhall reach vnto ſowyng tyme / and ye ſhall eate youre bred in plenteouſues and ſhall dwell in youre lande peaſably. And I wil ſende peace in youre londe / that ye ſhall ſlepe

slepe, and no man shal make you afrayde. And I will ryd euell beestes out of youre londe, and there shall no swerde goo thorowe out youre lande.

And ye shall chace youre enemyes, and they shall fall before you vppon the swerde. And fiue of you shall chace an hundred, and an hundred of you shall put .x. thousande to flighte, and youre enemyes shall fall before you apon the swerde. And I wil turne vnto you and encrease you and multipye you, and sett vpp my testament with you. And ye shall eate olde store, ād cast out the olde for plentuousnes of the newe. I will make my dwellynge place amonge you, and my soule shall not loothe you. And I will walke amonge you and wilbe youre God, and ye shalbe my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egiptians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vpp righte.

Note well. But and yf ye will not harken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces ether yf youre soules refuse my lawes, so that ye wil not do all my commaundmentes, but shall breake myne appoyntment: then I will do this agayne vnto you

to you: I will viſet you with vexations, ſwellyn ge and feuers, that ſhall make youre eyes daſell and with ſorowes of herte. And ye ſhall ſowe youre ſeed in vayne, for youre enemyes ſhall ea te it. And I will ſet my face agenſte you and ye ſhal fall before youre enemyes, and they that ha te you ſhal raigne ouer you, ād ye ſhall flee whē no man foloweth you.

And yf ye will not yet for all this herken vn to me, than will I puniſh you ſeuen tymes more for youre ſynnes, and will breake the pride off youre ſtrength. For I will make the heauē ouer you as harde as yerne, and youre londe as hard as braſſe. And ſo youre laboure ſhalbe ſpent in vayne. For youre londe ſhall not geue hir en creaſe, nether the trees of the londe ſhall geue their frutes.

God beginne th ād augmen teth his plages moare ād mo are as the peo ple hardē the ir hertes agē ſte him.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe ſeuen tymes moo plages apon you acordinge to youre ſyn nnes. I will ſende in wylde beeſtes apon you, which ſhall robbe you of youre childern and deſtroye youre catell, and make you ſo fewe in numbre that youre hye wayes ſhall growe vn to a wilderneſſe.

And yf ye will not be lerned yet for all this but ſhall walke contrarye vnto me, then will I alſo walke contrarye vnto you and will puniſh

you yet seuen tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be delyuered in to the handes of youre enemyes. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall delyuer you youre bred agayne by weyghte, thã shal ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre doughters. And I will destroye youre alters bylt apon hye hylles, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauoures of youre swete odoures.

And I will bringe the londe vnto a wilderneſſe: so that youre enemyes which dwell there in shall wondre at it. And I will strawe you amonge the heethen, and will drawe out a swerde after you, and youre lande shalbe wast, and

youre

youre cities desolate. Then the lande shall reioyse in hir Sabbathes, as longe as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holye daye and reioyse in hir Sabbathes. And as longe as it lyeth voyde it shall rest, for that it coude not reste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feyntnesse in to their hertes in the londe of their enemies: so that the sounde of a leef that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall no man folowinge them. And they shall fall one uppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemyes: And ye shall perish amonge the hethen, ād the londe of youre enemyes shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrightuousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their misdedes and the misdeades of their fathers in their trespases which thei haue trespased against me, and for that also that thei haue walked contrary vnto me. Therfore I also will walke contrary vnto them, and will bringe them in to the londe of their enemyes.

And then at the leeſt waye their vncircumcyſed hertes ſhall be tamed, ād then they ſhall make an attonement for their miſdedes.

Mercy is neuer denyed vnto him that repenteth.

And I wil remembre my bonde with Iacob and my teſtamēt with Iſaac, and my teſtament with Abraham, and will thinke on the londe. For the londe ſhall be lefte of them and ſhall haue pleaſure in hir Sabbathes, while ſhe lyeth waſt without them, and they ſhall make an attonement for their miſdeades, becauſe they deſpyſed my lawes and their ſoules refuſed myne ordinaunces. And yet for all that when thei be in the londe of their enemyes, I will not ſo caſt them awaye nor my ſoule ſhall not ſo abhorre them, that I will vtterlye deſtroye thē ād breake myne appoyntment with them: for I am the Lorde their God. I will therfore remēbre vnto thē the firſt couenaunt made when I broughte them out of the lond of Egipte in the ſighte of the hethen to be their God: for I am the Lorde.

Theſe are the ordinaunces, iudgemētes, ād lawes which the Lorde made betwene him ād the childern of Iſrael in mount Sinai by the hād of Moſes.

¶ The. xxvij. Chapter.

AND the Lorde ſpake vnto Moſes ſaynge: ſpeake vnto the childern of Iſrael and ſaye vnto them: Yf any man will geue a ſynguler vowe vnto the Lorde acordynge to the value of his ſoule / then ſhall the male from .xx. yere vnto .lx. be ſet at fyftie ſycles of ſyluer / after the ſycle of the ſanctuary / and the female at .xxx. ſycles. And from .v. yeres to xx. the male ſhalbe ſet at .xx. ſycles / and the female at .x. ſycles. And from a moneth vnto .v. yere / the male ſhalbe ſet at .v. ſycles of ſyluer / and the female at thre. And the man that is .lx. and aboue / ſhalbe valowed at .xv. ſicles, ād the woman at .x. Yf he be to poore ſo to be ſet, thē let him come before the preaſt: and let the preaſt value him / acordynge as the hande of him that vowed is able to gete.

Yf it be of the beeſtes of which men bringe an offeringe vnto the Lorde: all that any man geueth of ſoch vnto the Lorde / ſhalbe holy. He maye not alter it nor chaunge it: a good for a bad or a bad for a goode. Yf he chaunge beeſt for beeſt / then both the ſame beeſt and it alſo where with it was chaunged ſhall be holy. Yf it be any maner of vncleane beeſt of which men maye not offer vnto the Lorde / let him brynge the beeſt before the preaſt and let the preaſt value it. And whether it be good or bad

as the preast setteth it/so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his houſſe:/it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad / and as the preast hath set it/so it shalbe. Yf he that sanctifyed it will redeme his houſſe / let him geue the fyfte parte of the money that it was iudged at thereto/and it shalbe his.

Yf a man halowe a pece of his enhereted londe vnto the Lorde/ it shalbe set acordynge to that it beareth. Yf it bere an homer of barlye/it shall be set at fyftie sicles of syluer. yf he halowe his felde inmediatly from the trompet yere /it shalbe worth acordynge as it is estemed. But and if he halowe his felde after the trō petyere/the preast shall rekē the price with him acordynge to the yeres that remayne vnto the trōpet yere, ād there after it shalbe lower sett.

Yf he that sanctifyed the felde will redeme it agayne/let him put the fyfte parte of the pryce that it was set at, there vnto and it shalbe his yf he will not it shalbe redemed nomoare. But when the felde goeth out in the trompet yere/ it shalbe holy vnto the Lorde; euen as a thinge dedycated, ād it shall be the preastes possession.

Yf a man sanctifie vnto the Lorde a felde-

which

which he hath boughte and is not of his enheritaunce / then the preast shall reken with him what it is worth vnto the trompet yere / and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the Lorde. But in the trompet yere, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of londe it was.

And all settinge shalbe acordinge to the holy sycle. One sycle maketh. xx. Geras.

But the firstborne of the beestes that pertayne vnto the Lorde, maye no mā sanctifie: whether it be oxe or shepe, for they are the Lordes allredy. Yf it be an vncleane beest, then let him redeme it as it is sett at, and geue the fifte parte moare thereto. Yf it be not redemed, thē let it be solde as it is rated.

Notwithstondinge no dedicated thinge that a man dedicateth vnto the Lorde, of all his goode, whether it be man or beest or lande off his enheritaunce, shalbe solde or redemed: for all dedicate thīges are most holy vnto the Lorde. No dedicate thinge therfore that is dedicate of mā, may be redemed, but must nedes dye

All these tithes of the londe, whether it be of the corne of the felde or frute of the trees, shal be holy vnto the Lorde. Yf any man will redeme oughte of his tithes, let him adde the fifte

parte

parte moare thereto. And the tithes of oxen and ſhepe and of all that goeth vnder the herdemans kepinge, ſhalbe holye tithes vnto the Lorde. Men ſhal not loke yf it be good or bad nor ſhall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, ſhalbe holy and maye not be redemed.

These are the commaundmentes whiche the Lorde gaue Moſes in charge to geue vnto the childern of Iſrael in mount Sinai.

¶ The ende of the thyrde boke of Moſes.

¶ A prolo

ge into the fourth boke of
Moses/ called Nu-
meri.

¶ A Prologe in to the fourth boke of Moses/called Numeri.

IN the seconde ād thirde boke they receaved ỹ lawe. And in this .iiij. they begynne to worke and to practyse. Of which practisynge ye se many good ensamples of vnbeleffe & what frewit doth/when she taketh in hand to kepe the lawe of her awne power without help of fayth in the promyses of god: how she leueth her masters carkesses by the way in the wildernesse and bringeth them not in to the londe of rest. Why coude they not entre in? Because of their vnbeleffe Hebre .iij. For had they beleved / so had they bene vnder grace/ and their old synnes had bene forgeuen thē/ ād power shulde haue bene geuē them to haue fulfilled the lawe thencefurth & they shuld haue bene kepte from all temptaciōs that had bene to stronge for them. For it is wrytten Johan.i. He gaue them power to be the sonnes of god/thorow belevynge in his name. Nowe to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the ensample of his sonne Christ. But these people toke vpon them to worke without faith as thou seyste in the xiiij. of this boke/where they wold fight and also did/without the worde of promysse: euē when they were warned that they shuld not. And in ỹ. xvi. agayne they wolde please god

with their holye faithlesse workes (for where gods worde is not there can be no faith) but ỹ fyre of god consumed their holy workes/as it did Nadab and Abihu Leui.x. And frō these vnbeleuers turne thyne eyes vnto the pharesyes which before the comynge of Christ in his flesh/had layde the fundacion of frewill after the same ensample. Wheron thei bilt holy workes after their awne imaginacion with out faith of the worde/so fervently that for the greate zele of them they slew the kinge of all holy workes and the lorde of frewill which only thorow his grace maketh the will free and lowseth her from bondage of synne/and geueth her loue and lust vnto the lawes of god/ and power to fulfyll them. And so thorowe their holye workes done by the power of frewill/they excluded them selues out of the holy rest of forgeuenesse of synnes by faith in the blonde of Christ.

And then loke on oure ypocrites which in like maner folowinge the doctryne of Aristotle and other hethen paganes/ haue agenste all the scripture sett vpp frewill agayne/vnto whose power they ascribe the kepinge of ỹ cōmaundmētes of god. For they haue set vp wilfull povertye of a nother maner then any is cōmaunded of god. And the chastite of matrimony vtterlye defyed/they haue set vp a nother wilfull chastite not required of god/whiche they swere/vowe & profesſe to geue god/

whether he will geue it them or no/and compell all their disciples there vnto / sayenge that it is in the power of euery mans frewill to obserue it/contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they haue vowed a nother wilfull obedience condemned of all the scripture whiche they will yet geue God whether he will or wyll not,

And what is become of their wilfull powertye: hath it not robbed the whole worlde & brought all vnder them: Can there be ether kynge or emperoure or of what soeuer degree it be/excepte he will hold of them ād be sworne vnto them to be their servaunte/to go and come at their luste and to defende their quarels be they false or true: Their wilfull powertye hath all readye eaten vpp the whole worlde & is yet still gredyar then euer it was in so moche that ten worldes mo were not ynough to satisfye the hongre thereof.

Moreouer besydes dayly corruptinge of other mens wyues and open whoredome/vnto what abominacions to fylthye to be spokē off hath their voluntarye chastite brought them:

And as for their wilfull obedīēce what is it but ỳ disobedīēce & the diffamāce both of all ỳ lawes of god & mān so moch ỳ yf any prīce begine to execute any law of mā vppō thē/

they curse him vnto the botom of hell & pro-
clayme him no right kinge & that his lordes
ought no lenger to obaye him /and interdite
his comen people as they were hethē turkes
or saracenes. And yf any man preache them
gods lawe / him they make an heretike and
burne him to asshes. And in steade of gods
lawe and mans / they haue sette vpp one off
their awne imaginacion which they obserue
with dispensacions.

And yet in these workes they haue so grea-
te confidence that they not onlye truste to be
saued therby/and to be hyer in heauen then
they that be saued thorow christ: but also pro-
messe to all other forgeuenesse of their syn-
nes thorow the merites of the same. Wherin
they rest and teach other to rest also/excludyn
ge the whole worlde from the reste of forge-
uenesse of synnes thorowe faith in Christes
blonde.

And now seynge that faith only letteth a
mā in vnto rest & vnbeleffe excludeth hī/what
is the cause of this vnbeleffe? verely no synne
y the world seyth/but a pope holynesse & a ri-
ghtuousnes of their awne imaginacion as
Paule sayeth Roma.x. They be ignorāte of
y righteousnes wherwith god iustifieth &
haue set vp a righteousnes of their awne ma-
kinge thorow which they be disobedient vnto
y righteousnes of god. And Christ rebuketh
not the phariseys for grosse synnes whiche

the worlde sawe / but for those holye deades whiche so blered the eyes of the worlde that they were take as goddes: euē for long prayers/for fastynge/for tythīge so diligētly that they lefte not so moch as their herbes vnlitshed/for their clennesse in wasshynge before meate and for washynge of cuppes/dishes/ and all maner vessels/for buyldinge the prophetes sepulchres / and for kepinge the holy daye / and for turnynge the hethen vnto the fayth/and for gevynge of almes. For vnto soch holy deades they ascribed righteousnes and therfore when the righteousnesse of god was preached vnto them they coude not but persecute it/the devell was so stronge in thē Which thinge Christ well describeth Luce. xi. sayenge that after the devell is cast out he cometh agayne and fyndeth his house swepte and made gaye and then taketh seuen worse then him selfe and dwelleth therein / and so is the ende of that man worse then the beginnynge. That is/when they be a litle clensed from grosse synnes whiche the worlde seyth and then made gaye in their awne syght with the righteousnes of tradicions/then cometh seuen/that is to saye the hole power of ỳ devell/for seuē with ỳ hebrues signifieth a multitude without nūbre & the extremyte of a thinge & is a speach borowed(I suppose)out of leviticus where is so oft mencion made of seuē. Where I wolde saye: I will punish the

that all the worlde shall take an ensample of the/there the Jewe wold saye/I will circumcyse the or baptise the .vii. tymes. And so here by seuen is ment all the devels of helle & all ý might & power of the deuell. For vnto what farther blindnesse coude al the deuels in hell bringe thē/then to make them beleue ý they were iustified thorow their awne good workes. For whē they once beleued ý they were purged frō their synnes & made righteousse thorowe their awne holye workes/what rowme was there lefte for ý righteousnes ý is in christes bloudeshedinge? And therfore whē they be fallen into this blindnesse they cā not but hate & persecute the light. And the more clearc & evidently their deades be rebuked ý furiousser & maliciousser blind are they vntill they breake out into opē blasphemye & synnynge agenst ý holy goste/which is ý maliciouse persecutige of the clare trouth so manifestly proued that they cā not once hȳsh agenst it. As the pharesyes persecuted Christ because he rebuked their holy deades. And when he proued his doctrine with ý scripture & miracles/yet though they coude not improue him nor reason agenst him they tought ý the scripture must haue seme other meaninge because his interpretacion vndermyned their fundacion & plucked vpp by the rootes the sectes which they had plāted/& they ascribed also his miracles to the deuell. And in like

maner though oure ypocrites can not deny but this is the scripture/yet because there can be no nother sens gathered thereof/ but that ouerthroweth their byldynges/therfore they euer thinke that it hath some other meanynge than as the wordes sounde and that no man vnderstondeth it or vnderstode it sens the tyme of the Apostles. Or yf they thynke that some that wrote vppon it sens the apostles vnderstode it: they yet thynke that we in like maner as we vnderstonde not the texte it self/so we vnderstande not the meanynge of the wordes of that doctoure. For when thou layest the iustifyinge of holy workes and denyest the iustifyinge of fayth/howe canst thou vnderstond saynt Paule/Peter/Johan and the Actes of the apostles or any scripture at all/seynge the iustifyinge of faith is almost all that they entende to proue.

Fynally / concernynge vowes whereof thou readest chaptre.xxx.there maye be many questyons/whereunto I answere shortly that we ought to put salt to all oure offerynges: that is/we ought to ministre knowledge in all ovre workes and to do nothinge wherof we coude not gene a reason out off gods wordes. We be now in the daye light/ and all the secretes of God and all his counsell and will is opened vnto vs/and he y^t was promysed shuld come and blesse vs/is

come alredye and hath shed his blonde for vs and hath blessed vs with all maner blessynges and hath obtayned all grace for vs/ and in him we haue all. Wherfore god hence forth will receaue nomoare sacrifices off beestes of vs/as thou readest Hebre.x. Yf thou burne vnto God the blonde or fatt of beestes/to obtayne forgeuenesse of synnes therby or that god shuld the better heare thy requeste/ then thou doest wronge vnto the blonde of Christ/and Christ vnto the is dead in vayne. For in him god hath promysed not forgeuenesse of synnes only/but also what soeuer we axe to kepe vs from synne ād temptacyon with all. And what yf thou burne frankencens vnto him/what yf thou burne a candle/what yf thou burne thy chastite or virginite vnto him for the same purpose/doest thou not like rebuke vnto christes blonde? Moreouer if thou offer gold/syluer or any other good for the same entent/is there any difference? And euen so yf thou goo in pylgremage or fastist or goest wolwarde/ or sprincl.st thy selfe with holy water or els what soeuer dead it is/or obserueſt what soeuer ceremonye it be for like meanynge/then it is like abhominacion. We must therfore bringe the salt of the knowlege of gods worde with all oure sacrifices/or els we shall make no swete sauoure vnto god thereof.

Thou wilt axe me/shall I vowe nothinge

at all? yes/ Gods commaundement whiche thou haſt vowed in thy baptyme. For what entent? Verely for the loue of Chriſt whiche hath bought the with his bloude and made the ſonne and heyre of god with him / that thou ſhuldeſt wayte on his will and commaundmentes and puryfye thy membres acordynge to the ſame doctryne that hath puryfyed thyne harte. For yf the knowlege of godes worde haue not purifyed thyne harte/ ſo that thou conſenteſt vnto the lawe of God that it is righteous and good and ſorowest that thy membres moue the vnto the contrarye/ ſo haſt thou no parte with chriſt. For yf thou repent not of thy ſynne/ ſo it is impoſſible that thou ſhuldeſt beleue that Chriſt had delyuered the from the daunger therof. Yf thou beleue not that Chriſt hathe delyuered the/ ſo is it impoſſible that thou ſhuldeſt loue gods commaundmentes. Yf thou loue not the commaundmentes / ſo is Chriſtes ſpyrite not in the which is the erneſt of forgeueneſſe of ſynne and of ſaluacion.

For ſcripture teacheth/ fyrſt repentaunce: then fayth in Chriſte / that for his ſake ſynne is forgeuē to them that repent: then good workes/ which are nothyng ſaue the commaundement of god only. And the commaundementes are nothinge els ſaue the helpynge of oure neyghbours at their neade & the kamyinge of oure mēbres that they myght

be pure also as the harte is pure thorow hate of vice and loue of vertue as gods worde teacheth vs which workes must procede out of faith: ẏ is/ I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ/or els I do them not in the sight of god And that I fayntenot in the payne of the sleynge of the synne that is in my flesh/myne helpe is the promesse of the assistence of the power of god and ẏ comforte of the rewarde to come which rewarde I ascribe vnto the goodnesse/mercye ād truth of the promiser that hath chose me/called me taught me and geuen me the ernest thereof/ & not vnto the merites of my deēges or soferinges. For all that I do & soffre is but ẏ waye to the rewarde ād not the deseruinge thereof. As if the kinges grace shuld promesse me to defend me at wheme in myne awne royalme yet the waye thyther is thorow the see wherin I might happlye soffre no litle trouble. And yet for all that/yf I might lyue in rest when I come thither/ I wold thike & so wold other saye/ that my paynes were well rewarded: which reward & benefyte I wold not prondlye ascribe vnto the merites of my paynes takynge by the waye: but vnto the goodnesse/ mercyfulnesse and constaunt truth of the kinges grace whose gifte it is and to wheme ẏ prayse & thanke thereof belongeth of duetye and right. So now a rewarde is a gift geue

frelye of the goodnesse of the geuer and not of the deseruinges of the reacener. Thus it appeareth/that if I vowe what soeuer it be/ for any other purposse then to tame my membres and to be an ensample of vertue ād edefyenge vnto my neyghboure/ my sacrifice is vnsauery and cleane without salt and my lāpe without oyle and I one of the folyshvirginis and shalbe shut out from the feast of the bruydegrome when I thinke my self most sure to entre in.

Yf I vowe voluntary powerty/this must be my purposse/that I will' be content with a competent lyuinge which cometh vnto me ether by succession of myne elders or which I gette truly with my laboure in ministringe & doynge seruice vnto the comen welth in one office or in a nother or in one occupacyon or other/because that riches and honoure shall' not corrupte my mynde and drawe myne harte from god/and to gene an ensample of vertue and edefiynge vnto other & that my neyghboure maye haue a lyuinge by me as well' as I/if I make a cloke of dissimulaciō of my vowe/ laynge a net of fayned beggerye to catch superfluous aboundaunce of ryches & hye degre and authorite and thorow the estimacion of false holinesse to fede and mayntayne my slowthfull' ydlenesse with the sweate/ laboure/lādes/& rentes of other men(after ꝑ ensample of oure spiritualtye) robbynge the

of their faythes and god of his honoure turnynge vnto myne ypocrisye that confidence/ which shuld be geuē vnto ỹ promyses of god only/am I not a wilye fox & a raueninge wolfe in a lābes skynne & a paynted sepulchre fayre without ād filthye with in? In like maner though I seke no worldlye promocyon therebye/yet if I do it to be iustifyed therwith ād to gett an hyer place in heauen/thinkynge that I do it of myne awne naturall strength & of ỹ naturall power of my frewill & ỹ euery man hath might euen soo to doo and that they do it not is their faute & negligēce and so with the proude phareseye in cōparyson of my self despiseth e sinfull publicanes: what other thinge do I then eate ỹ bleude & fatt of my sacrifice devowringe ỹ my self which shuld be offered vnto god alone and his christe. And shortly what soeuer a man doeth of his naturall giftes/of his naturall witte/wisdom/vnderstondinge/reason/will/& good entent before he be otherwyse & cleane cōtrary taught of goddes spirete & haue receaued other witt vnderstondinge/reason ād will/is flesh/worldlye and wrought i abominable blindnesse/with which a man can but seke him self/his awne profyte/glory & honoure/euē in very spirituall matters. As if I were alone in a wildernesse where no man were to seke profite or prayse of yet if I wold seke heuē of god there/I coude of myne awne naturall gyftes seke it no no

ther wayes then for the merites and deseruin
ges of my good workes and to entre therin
by a nother waye then by ỹ dore christi / which
were very theefe / for christ is lord ouer all and
what so euer any man wil haue of god / he
must haue it geuen him frelye for christes sa-
ke. Now to haue heauen for myne awne de-
seruinge / is myne awne prayse and not chri-
sties. For I cán not haue it by fauoure & gra-
ce in christ and by myne awne merites also:
For fregeuinge and deseruinge can not stód
to gether.

Yf thou wilt vowe of thy goodes vnto god
thou must put salt vnto this sacrifice: that is
thou must minister knowlege in this deade
as Peter teacheth. ij. pet. i. Thou must put oy-
le of gods worde in thy lãpe & do it accordin-
ge to knowlege / if thou wayte for the comyn
ge of the bridegrome to entre in with him in
to his rest. Thou wilt hãge it aboute the ima-
ge to moue men to deuocyon. Deuocyon is a
feruent loue vnto gods cõmaũdmentes and
a desyre to be with god and with his euerla-
stinge promyses. Now shall the sight of soch
riches as are shewed at saynt thomas shryne
or at walsingham moue a man to loue the cõ
maundmẽtes of god better and to desyre to
be loosed from his flesh and to be with god /
or shall it not rather make his poore herte
sigh because he hath no soch at home and to
wysh parte of it in a nother place?

The preast shall haue it in gods stead. Shall the preast haue it? Yf the preast be bought with christes bloude/thē he is christes seruaūte & not his awne & ought therefore to feade christes flocke with christes doctryne & to ministre christes sacramētes vnto thē purely for very loue & not for felthy lucres sake or to be lord ouer thē as Peter teacherh. i. pet. v. & paule Actes. xx. Besyde this christ is oures āde is a gifte geuen vs/& we be heyres of christ & of all that is christes Wherfore the preastes doctryne is oures & we heires of it/it is ỳ fode of oure soules. Therfore if he ministre it not truly ād frely vnto vs with out settinge/ he is a thefe & a soule murtherar: ād euen so is he if he take vppon him to fede vs & haue not wherewith. And for a like conclusyon because we also with all that we haue be christes/ therfore is the preast heyre with vs also of all that we haue receaued of god / wherfore in as moch as ỳ preast wayteth on ỳ worde of god ād is oure seruaunte therin/therfore of right we are his dettars & owe him a sufficyent lyuinge of oure goodes/ād euen therto a wiffe of oure doughters owe we vnto him if he requyre her. And now when we haue appoynted him a sufficiēt liuinge/whether in tythes rentes or in yerelye wages/ he ought to be cōtent & to require no more nor yet to receaue ny more/but to be an ensample of soberneſſe & of dispysinge worldly thinges vnto the en-

ſample of his paryſheonars.

Wilt thou vowe to offre vnto ỹ poore people: that is pleaſaunte in ỹ ſight of god / for they be lefte here to do oure almes apō in chriſtes ſtead & they be ỹ right heyres of all oure abundaūce & ouerplus. Moreouer we muſt haue a ſcole to teach goddes worde i (though it neded not to be ſo coſtely) & therfore it is lawfull to vowe vnto the buyldinge or mayntenaūce therof & vnto helpinge of alī good werkes. And we ought to vowe to paye cuſtome/ tolle/rent & all maner duryes and what ſoeuer we owe: for that is gods commaundmēt.

Yf thou wilt vowe pilgrimage/thou muſt put ſalt therto in like maner if it ſhalbe accepted/if thou vowe to go ād viſet the poore or to here gods worde or what ſoeuer edifieth thy ſoule vnto loue & good worke after knowlege or what ſoeuer god cōmaūdeth/it is well done and a ſacrifyce that ſauoreth well ye will happlye ſaye/that ye will go to this or ỹ place becauſe god hath choſen one place more then a nother and will heare youre peticyon more in one place then a nother. As for youre prayer it muſt be accordīge to goddes worde. Ye may not deſyer god to take vēgeaunce on him whō goddes worde teacheth yon to pytye & to praye for. And as for ỹ other gloſe/ỹ god will heare you more i one place thē in a nother/I ſuppoſe it ſal infatuatum/ſalt vnſauerye/for if it were wiſdome how coude

we excuse the deeth of stenē Actes. vij. which dyed for ỳ article that god dwelleth not in tēples made with hādes we that belene in god are ỳ temple of god sayth paule/if a man loue god & kepe his worde he is the tēple of god & hath god presently dwellinge in him/ as witnesseth christ Johan. xiiij. sayēge: If a mā loue me he will kepe my worde/ & thē my father will loue him & we will come vnto him and dwell with him. And in the. xv. he sayth: if ye abyde in me and my wordes also abyde in you/then aske what ye will & ye shall haue it. If thou belene in christ & hast the promyses which god hath made the in thyne harte / thē go on pilgrymage vnto thyne awne harte ād there praye & god will heare ỳ for his mercy and truthes sake and for his sonne christes sake and not for a few stones sakes. What careth god for the temple? The very beestes in that they haue liffe in them be moch better then an hepe of stonnes couched to gether.

To speake of chastite/it is a gift not geuen vnto all persones testifyeth both christ and also his apostle Paule/wherfore all persones maye not vowe it. Moreouer there be causes wherfore many persones maye better lyue chast at one tyme then at a nother. Many maye lyue chast at twentye and thirtye for certayne colde diseases folowinge them/ which at. xl. when their helth is come cannot do so. Many be occupyed with wylde

phantasyes in their youth ẏ they care not for mariage which same when they be warē sad shalbe greatly desyrouse/yt is a daungerous thynge to make synne where none is ād to forswere ẏ benefyte of god & to bynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if nead requyred. ¶ Another thinge is this/beware that thou gett the not a false fayned chastite made with ẏ vngodly perswasions of saynte Hierō or of Ouide in his fylthye boke of the remedye agenst lone/lest when thorow soch imaginacyons thou hast vtterlye despysed/defyed ād abhorred all woman kynde/thou come in to soch case thorow the fierce wrath of god/ẏ thou canst nether lyue chast nor fynde in thy harte to marye ād so be cōpelled to faule in to the abhominacion of the pope agenst nature and kynde.

Moreouer god is a wyse father & knoweth all ẏ infirmityes of his children & also mercyfull/ād therfore hath created a remedye without synne ād geuen therto his fauoure and blessinge. Let vs not be wyser then god with oure ymaginacyōs nor tēpte him/for as godly chastite is not euery mās gyfte: euen so he ẏ hath it to daye hath not power to continue it at his awne pleasure/nether hath god promysed to geue it him still & to cure his infirmyteyes with out his naturall remeadye no more then he hath promysed to slake his hongre

with out meate or thirst with out drinke. Wherfore other let all thinges byde fre as wise god hath created them & nether vowe that which god requyreth not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou wilt neades vowe/then vowe godly & vnder a cõdityon / ỹ thou wilt contynue chast/so longe as god geueth the ỹ gyfte ād as longe as nether thyne awne necessyte nether cheryte toward thy neighboure nor ỹ authorite of thē vnder whose power thou arte dryue ỹ vnto the contrarye.

The purposse of thy vowe must be salted also with ỹ wisdom of god. Thou mayest not vowe to be iustefyed therbye or to make satisfaction for thy synnes or towyme heauē nor an hyer place: for then dideste thou wrõge vnto the bloude of christ & thy vowe were playne Idolatrye & abhominable in ỹ sight of god. Thy vowe must be only vnto ỹ furtheraunce of ỹ commaūdmētes of god/ which are as I haue sayde nothinge but ỹ ranninge of thy mēbres & the seruice of thy neyghboure: that is if thou thyncke thy backe to weake for the burthen of wedlocke & ỹ thou canst not rule thy wiff/children seruaūtes and make prouision for thē godlye & with out ouermoch busyenge and vnquyetynge thy self ād drounynge thy self in worldly busynesse vnchristenlye or that thou canst serue thy neyghboure in some office better beynge chast then maryed. And then

thy vowe is good & lawfull. And eke so must thou vowe abstinēce of meates & drynkes so far forth as it is profitable vnto thy neyghbours & vnto ỹ tamige of thy flesh: But thou mayst vowe nether of them vnto ỹ sleynge of thy bodye. As Paule cōmaūdeth tymothe to drincke wyne & no moare water because of his diseases. Thou wilt saye ỹ timothy had not happlye forswoorne wyne. I thinke the same and that the apostles forsware not wedlocke though many of them lyued chast nother yet any meate or drincke/ though they absteyned from thē/ & that it were good for vs to folow their ensample. How be it though I vowe & swere ād thynke on none exceptyon/ yet is the breakynge of gods cōmaūdmētes except & all chaunces that hāge of god. As if I swere to to be in a certayne place at a certayne houre to make a loue daye with out exception/ yet if the kinge in the meane tyme commaunde me a nother waye/ I must goo by gods commaūdment ād yet breake not myne othe. And in like case if my father and mother be seke and requyre my presence/ or if my wiff/ children or honshold be visited that my assistence be requyred/ or if my neyghbours house be a fyre at the same houre and a thousand soch chaunces: in which all I breake myne oth and am not forswoorne and so forth. Read gods word diligently and with a good hert and it shall teach the all thynges.

The four

the boke of Moses called Numeri.

[illegible]

The .iiij. boke of Moyses / called Numeri.



And the Lorde spake vnto Moses in the wildernesse of Sinai / in the tabernacle of wytnesse / the fyrst daye of the seconde moneth / and in the seconde yere after they were come out of ỹ lande of Egipte sayenge: take ye the summe of all the multitude of the children of Israel / in their kynredes and housholdes of their fathers and number thē by name all that are male of polle by polle / frō .xx. yere & aboue: euen all ỹ are able to goo forthe in to warre in Israell / thou & Aarō shall nūber thē in their armiee / & with you shalbe of euery tribe a heed man in the house of his father.

And these are the names of ỹ mē ỹ shall stande with you: in Rubē / Elizur ỹ sonne of Sedeur: In Simeō / Selumiel ỹ sonne of Surisadai: In ỹ tribe of Iuda / Nahesson ỹ sonne of Aminadab: In Isachar / Nathanael ỹ sonne of Zuar: In Zebulō / Eliab ỹ sonne of Helon: In ỹ children of Ioseph: In Ephraim / Elisama ỹ sonne of Ammihud: In Manasse / Gamaliel ỹ sone of Pedazur: In Benyamin / Abidan the sonne of Gideoni: In Dan / Ahiezer the sonne of Ammisadai: In Aser / Pagiel the sonne of Ochran: In Gad / Eliasaph the sone of Deuel: In Nephthali / Ahira the sonne of Enan.

A.i

These were counceilers of the congregacion and lordes in the trybes of their fathers & captaynes ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together/the fyrst daye of the seconde moneth/ and rekened them after their byrthe & kinredes and houses of their fathers by name frō .xx. yere & aboue hed by hed: as the Lorde cōmaunded Moses/enē so he numbred them in ỹ wilderneſſe of Sinai.

And the childern of Ruben Israels eldest ſonne in their generacions/kynredes āð houſes of their fathers / whē they were numbred euery man by name/all that were males frō xx. yere and aboue / as many as were able to goo forth in warre: were numbred in the trybe off Ruben/xlvi. thouſande and fyue hundred.

Among the childern of Simeon: their generacion in their kynredes and houſſes of their fathere (when euery mans name was tolde) of all the males from .xx. yeres and aboue/whatſoeuer was mete for the warre: were numbred in the trybe of Simeon. lix. thouſande and .iij. hundred.

Amonge the childern of Gad: their generacion in their kynredes and houſholdes of their fathers/when thei were tolde by name/frō xx. yere and aboue/all that were mete for the warre: were numbred in the tribe of Gad. xly

thousande/sixe hundred and fyftie.

Amonge the childern of Juda: their gene racion in their kinredes and howsses of their fathers (by the numbre of names) from. xx. yere and aboue/all that were able to warre/ were tolde in the trybe of Juda. lxxiiij. thousande and sixe hundred.

Amonge the childern of Jsachar: their ge neracion/in their kinredes and houses of the ir fathere (when their names were counted) from. xx. yere & aboue/what soeuer was ap te for warre: were numbred in ỹ trybe of Jsachar. liiij. thousande and. iiij. hundred.

Among the childern of Sebulon: their ge neracion/in their kynredes and houses of the ir fathers (after the numbre of names) from xx. yere and aboue/whosoeuer was mete for the warre: were counted in ỹ trybe of Sebulō lvij. thousande and. iiij. hundred.

Amonge the childern of Joseph: fyrst amō ge the childern of Ephraim: their generacion/in their kynredes and howsses of theyre fathers (when the names of all that were apte to the warre were tolde) from. xx. yeres and aboue: were in numbre in the trybe off Ephraim/xl. thousande and syxe hundred.

Amonge the childern of Manasse: their generacion/in their kynredes and houses of their fathere (when the names of all ỹ were apte to warre were tolde) from. xx. and aboue

were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the childern of Ben Jamin: their generacion/in their kynredes and housses of their fathers (by the tale of names) from twentye yere and aboue of all that were mete for warre/ were numbred in the trybe off Ben Jamin. xxxv. thousande/ and. iiij. hundred.

Amonge the childern of Dan: their generacion in theyr kynreddes and housses off theyr fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue/ were numbred in the trybe of Dan. lxij. thousande and. vij. hundred.

Amonge the childern of Aser: their generacyon/in their kynredes & houses of their fathers (when thei were summed by name) from. xx. yeres & aboue/all that were apte to warre were numbred in the tribe of Aser. xli. thousande and. v. hundred.

Amõge the childern of Nepthali: their generacion/in their kynredes & housses of their fathers (when their names were tolde) from xx. yeres ād aboue/ what soeuer was mete to warre: were numbred in the trybe of Nephtali. liij. thousande and. iiij. hundred.

These are the numbres which Moses ād Aarō numbred with ỹ. xij. princes of Israel: of euery housse of their fathers a man. And all the numbres of the childern of Israel/in

the houses of their fathers / from twenty yere and aboue / what soeuer was mete for the warre in Israell / drewe vnto the summe of syxe hundred thousande / fyue hundred and .l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayenge: only se that thou numbre not the tribe of Leui / neither take the summe of them amonge the childern of Israel. But thou shalt appoynte the leuites vnto the habitacio of witnesse / and to all the apparell thereof and vnto all that longeth thereto. For they shall bere the tabernacle and all the ordinaunce therof / and they shall ministre it and shall pitche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and when the tabernacle is pitched / they shall sett it vpp: for yf any straunger come nere / he shall dye. And the childern of Israel shall pitch their tentes / euery man in his owne companye and euery mā by his awne standert thorow out all their hostes. But the leuites shall pitche rounde aboute the habitacion of witnesse / that there fall no wrath vpon the congregacion of the childrē of Israel / and the leuites shall wayte apon the habitacion of witnesse. And the childern of Israel dyd accordinge to all that the Lorde commaunded Moses.

AND the Lorde spake vnto Moses and Aaron sayenge: The childern of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of witnesse.

On the east syde towarde the ryssynge of ỹ sonne/shall' they of the standert of the hoste of Juda pitch with their armes: And Nahesson the sonne of Aminabab shalbe captaine ouer the sonnes of Juda. And his hoste and the numbre of them. lxxiiij. thousande and. vi hundred. And nexte vnto him shall the trybe of Issachar pitche and Nathaneel the sonne of Suar captayne ouer ỹ childrē of Issachar: his hoste and the numbre of them. liij. thousande and. iiij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helon/ captayne ouer the childern of Zabulon / and his hoste in the numbre of them: lvij. thousande and. iij. hundred. So that all they that perteyne vnto the hoste of Juda/ are an hundred thousande. lxxvi. thousande ād. iij. hundred in their companies: and these shall' goo in the forefront/ wen they iourney.

And on the southsyde/ the standert of the hoste of Ruben shall lye wit' their companyes and the captayne ouer the sonnes of Ruben/ Elizur the sonne of Sedeur/ād his hoste and the numbre of them. xlvi. thousande/

and. v. hundred. And fast by him shall ẏ try be of Simeon pitche/and the capteyne ouer ẏ sonnes of Simeon. Selumiel the sonne of zu ri Sadai/ & his hoste and the nũbre of them lix thousande and. iiij. hundred And the trybe of Gad also: And the captayne ouer the sonnes of Gad/Eliasaph the sonne of Seguel and his hoste and the numbre of them. xlv. thousande. vi. hundred and. l. So that all ẏ numbre that pertayne vnto the hoste of Ruben/are an hundred thousande. li. thousande iiij. hundred & fyftie / with their companyes/ and they shall be the seconde in the iourney

And the tabernacle of witnesse with the hoste of the leuites/shall goo in the myddes of ẏ hostes: as they lye in their tẽtes/euen so shall they procede in the iurney/ euery man in his quarter aboute their standertes

On the west syde/the standarte and the hoste of Ephraim shall lye with their companies. And the captayne ouer the sonnes of Ephraim/Elisama the sonne of Ammihud: & his hoste and the numbre of them. xl. thousande & v. hundred. And fast by him / the trybe of Manasse/and the captayne ouer the sonnes of Manasse/Gamaliel ẏ sonne of Peda zur and his hoste and the numbre of them. xxxij. thousande and. ij. hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin / Abidan the sonne of Gedeoni/ãd his hoste and the numbre of the

xxxv. thousande and .iiij. hundred. All the nū bre that perteyned vnto the hoste of Ephraim/were an hundred thousand .viij. thousande and an hundred in their hostes: and they shalbe the thyrde in the iurneye

And the standert and the hoste of Dan shall lye on the south syde with their companyes: & the captayne ouer ỹ childrē of Dan/ Ahiezer the sonne of Ammi Sadai: and his hoste and the nūbre of them. lxij. thousande & vij. hundred. And fast by him shall the trybe of Asser pitche: and the captayne ouer the sōnes of Asser/ Pagiel the sonne of Ochran: & his hoste & the nūbre of them. xli. thousande & v. hundred. And the trybe of Naphtali also/ and the captayne ouer ỹ childern of Naphtali: Ahira the sonne of Enan: & his hoste and the nūbre of them. liij. thousande & iiij. hūdred So ỹ the hole nūbre of all that perteyned vnto ỹ hoste of Dan/ was an hūdred thousande lvij. thousande & .xi. hūdred. And they shalbe the last in ỹ iurney with their stādertes.

These are ỹ sūmes of ỹ childern of Ysrael in the houses of their fathers: euen all the nū bres of the hostes with their cōpanies. vi. hūdred thousande. iij. thousande. v. hūdred and fyftie. And yet ỹ leuites were not nūbred amōge the childern of Ysrael/ as the Lorde commaunded Moses. And ỹ childern of Ysrael dyd accordynge to all that the Lorde cōmaūded Moses/ & so they pitched with their stan-

dertes/and so they iurneyd: euery man in his fynred/and in the houssholde of his father.

¶ The. iij. Chapter.

THese are the generacions of Aaron and Moses/when the Lorde spake vnto Moses in mount Sinai/and these are the names of the sonnes of Aaron: Nadab the eldest sonne/ and Abihu Eleazar and Ithamar. These are the names of the sonnes of Aaron which were preastes anoynted and their handes fylled to mynistre but Nadab and Abihu dyed before the Lorde/as they broughte straunge fyre before the Lorde in the wyldernesse of Sinai/ and had no childern. And Eleazar and Ithamar mynistred in the syght of Aaron their father.

And the Lorde spake vnto Moses sayng: bryng the tribe of Leui / and set them before Aaron the preast/and let them serue him & wayte apon him & apon all the multitude/ before the tabernacle of witnesse / to doo the seruyce of the habitacion. And they shall wayte apō all ꝑ apparell of ꝑ tabernacle of witnesse & apon ꝑ childern of Israel / to doo ꝑ seruyce of the habitaciō. And thou shalt geue the leuites vnto Aaron & his sonnes / for they are geuen vnto him of ꝑ childern of Israel. And thou shalt appoint Aarō & his sonnes to wayte on their preastes office: & the straūger ꝑ cometh nye/shall dye for it.

And ꝑ Lorde spake vnto Moses sayng: beholde / I haue takē the leuites frō amonge ꝑ

childern of Ysrael/for all the firstborne that openeth the matryce amonge the childern of Ysrael/so that the leuites shall be myne: because all the first borne are myne: for ỳ same daye that I smote all the fyrstborne in the lande of Egipte/I halowed vnto me all the firstborne in Ysrael/both man and beest/and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wildernesse of Sinai sayenge: Numbre the childern of Leui in ỳ houses of their fathers and kynredes/all ỳ are males from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde/as he was cõmaũded. And these are ỳ names of ỳ childrẽ of Leui: Gerson/ Cahath & Merari. And ỳ se are the names of the childern of Gerson in their kynredes: Libni and Semei. And the sõnes of Cahath in their kynredes were Amram. Jezehar. Hebron and Vsiel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of ỳ Libnites and the Semeites/which are the kynredes of the Gersonites. And ỳ summe of them (when all the males were tolde) from a moneth olde and aboue/were. vij. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynde the habitacion westwarde. And the captayne of the most awncãt

houſſe amonge ỹ Gerſonites/was Eliaſaph the ſonne of Lael. And the office of the childern of Gerſon in the tabernacle of witneſſe was the habitacion and the tente with the couering etheroff and the hangynge of the dore of the tabernacle of witneſſe/and the hangynges of the courte/and the curtayne of the dore of the courte: which courte went rounde aboute the dwellynge/and the alter/ and the cordes ỹ perteyned vnto all the ſeruyce therof

And of Cahath came the kynred of ỹ Amramites and the kynred of the Jezeharites & of the Hebronites and of the Vſielites: And theſe are the kynredes of ỹ Cahathites. And the numbre of all the males from a moneth olde and aboue/was. viij. thouſande and fyre hundred: which wayted on ỹ holy place. And the kynred of the childern of Cahath / pitched on ỹ ſouthſyde of ỹ dwellynge And ỹ captayne in ỹ meſt auncyent houſſe of the kynredes of the Cahathites/was Elizaphan the ſonne of Vſiel/and their office was: the arcke/the table / the candelſticke / and the alter and the holy veſſels to minyſtre with and the vayle with all that ſerued there to. And Eleazar ỹ ſonne of Aaron the preaſt/ was captayne ouer all the captaynes of the Leuites / and had the ouer ſyghte of them that wayted vppon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Muſites: and theſe

are the kynredes of the Merarites. And the nũbre of them (when all the males frõ a moneth olde ād aboue was tolde) drewe vnto. vi thousande .C. .ij. hundred. And ỳ captayne of the most auncient house amonge the kynredes of the Merarites/was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of ỳ dwellynge & the barres/pilers with the sokettes thereof/ and all the instrumẽtes there of & all that serued thereto: & the pilers of the courte rounde about and their sokettes/ with their pynnes & cordes. But on ỳ fore front of ỳ habitaciõ ād before the tabernacle of witnesse east warde/ shall Moses and Aaron & his sõnnes pytch and wayte on the sanctuary in the steade of ỳ childern of Israel. And the straunger ỳ cometh nye/ shall dye for it. And the hole summe of the leuites which Moses & Aaron nũbred/at ỳ cõmaũdmẽt of ỳ Lorde thorow out their kynredes euen/of all ỳ males of a moneth olde & aboue/was. xxij. thousande.

And the Lorde sayde vnto Moses: Numbre all ỳ firstborne that are males amõge the childern of Israel/frõ a moneth olde & aboue and take ỳ numbre of their names. And then shalt appoynte ỳ leuites to me the Lorde/ for all the firstborne amõge ỳ childern of Israel and the cattel of ỳ leuites for the firstborne of the childern of Israel. And Moses nũbred

as ỹ Lorde cõmaũded him/ all the firſtborne of ỹ children of Iſrael. And all the firſtborne males/in ỹ ſumme of names/ from amoneth olde and aboue/were numbred. xxij. thouſande. ij. hundred and. lxxiij.

And the Lorde ſpake vnto Moſes ſayenge: take the leuites for all the fyrſtborne of the children of Iſrael/ād the catell of the leuites for their catell: & the leuites ſhalbe myne whiche am the Lorde. And for the redemynge of the two hundred and .lxxiij. whiche are moo than the leuites in the firſtborne of the children of Iſrael/take. v. ſycles of euery pece/after the ſycle of ỹ holy place. xx. geras the ſycle. And geue ỹ money wherewith the odde numbre of them is redemed/vnto Aaron ād his ſonnes. And Moſes toke the redempciõ money of the ouerplus that were moo then the leuites/amonge the firſtborne of the children of Iſrael: & it came to a thouſande. iij. hundred & .lxv. ſycles/of the holye ſycle. And he gaue that redempcionmoney vnto Aaron & his ſonnes at the worde of the Lorde/euen as the Lorde commaunded Moſes.

¶ The. iiij. Chapter.

AND ỹ Lord ſpake vnto Moſes & Aarõ & bade thẽ take ỹ ſumme of ỹ children of Cahath frõ amonge ỹ ſonnes of leui/in their kynredes and houſſes of their fathers/ from xxx. yere and aboue vntill fyftie/ all that were able to warre/ for to doo the worke in

the tabernacle of witnesse: euen in the most holy place. And when ỹ hoste remoueth/ Aaron ād his sonnes shall come and take doune the vayle and couer the arcke of witnesse there with/ and shall put there on a couerynge of taxus skynnes/ and shall spreade a cloth ỹ is altogether of Jacyncte aboue all/ and put the staues thereof in. And apon the shewe table/ they shall spreade a cloth of Jacynete/ and put thereō/ the dishes/ spones/ flatpeces and pottes to poure with/ and the dayly bred shal be thereon: and they shall spred apon them a couerynge of purple/ and couer the same with a cōuerynge of taxus skynnes/ and put the staues thereof in.

And they shall take a cloth of Jacyncte & couer the candelsticke of light and hir lāpes and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute it/ & shall put apon her and on all hir instrumentes/ a couerynge of taxus skynnes/ and put it apon staues. And apon the golden alter they shall spreade a cloth of Jacyncte/ and put on hir staues. And they shall take all the thinges which they occupye to mynystre with in ỹ holy place/ & put a cloth of Jacyncte apon them and couer them with a couerynge of taxus skynnes and put them on staues. And they shall take a waye the asshes out of the alter/ and spreade a scarlet cloth thereon: & put aboute it/ the fyre pannes/ the flesh hokes/ the shos

nes/the basens and all that belongeth vnto the alter/and they shall sprede apon it a couerynge of taxus skynnes and put on the staues of it

And when Aaron and his sonnes haue made an ende of coueryngethe sanctuary ād all the thinges of the sanctuarye/agenst that the hoste remoue/then the sonnes of Cahath shall come in for to bere/ and so let them not touch the santuary lest they dye. And this ys the charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast/shall haue the charge to prepare oyle for the lightes and swete cens/& the dayly meatofferynge and the anoyntinge oyle/and the ouersyghte of all the dwellynge and of all that therein is: both ouer the sanctuary & ouer all that pertayneth thereto.

And the Lorde spake vnto Moses & Aaron sayenge: destroye not the trybe of the kynredes of the Cahathites/from amonge the leuites. But thus doo vnto them that they maye lyue and not dye/whē they goo vnto ỳ most holy place. Aaron and his sonnes shall goo in and put them/euery man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuarye/ lest they dye.

And the Lorde spake vnto Moses sayenge Take the summe of the childern of Gerson/ in the houses of their fathers ād in their kyn

redes: from .xxx. yere and aboue / vntyll .l. all that are able to goo forth in warre / for to doo seruyce in the tabernacle of witnesse. And this is the seruyce of the kynred of the Gersonites / to serue and to beare. They shall bere the curtaynes of the dwellynge and the roffe of ỹ tabernacle of witnesse and his couerynge ād the coueryng of taxus skynnes that is an hye aboue apon it / and the hangynge of the dore of the tabernacle of witnesse: and the hanginge of the courte and the hangynge of the gate of the courte that is rounde aboute the dwellynge and the altare / and the cordes of them / and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes / shall all the seruyce of the childern of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all their charges that they shall wayte apō. And this is the seruyce of the kynred of the childeren of the Gersonites in ỹ taberuacle of witnesse / and their wayte shalbe in the honde of Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Merari in their kynredes and in the houses of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to goo forth in warre / to doo thē seruyce of the tabernacle of witnesse. And this is the charge that they must way-

te vppon in all that they must serue in the ta-
bernacle of witnesse: The bordes of the dwel-
lynge/and the barres / pylers/and sokettes
thereof/and the pylers of the courte rounde
aboute/and their sokettes/pynnes and cor-
des with all that pertaynyth and serueth
vnto them .And by name ye shall re-
ken the thynges that they must wayte apon
to bere. Thys is the seruyce of the kyn-
redde of the sonnes of Merari in all theyr
seruyce in the tabernacle of witnesse by the
hande of Ithamar the sonne of Aaron the
preast.

And Moses and Aaron and the princes
of the multitude numbred the sonnes of the
Cahathites in their kynredes and houssis
of theire fathers / from .xxx. yere and aboue
vnto fyftie/all that were able to goo forth in
the hoste and to do seruyce in the tabernacle
of witnesse. And the numbre of them in
their kynredes were two thousande / seuen
hundred and .l. These are the numbres of
the kynredes of the Cahathites / of all that
dyd seruyce in the tabernacle of witnesse/
whyche Moses and Aaron dyd numbre at
the commaundment of the Lorde by the ha-
de of Moses.

And the sonnes of Gerson were num-
bred in their kynredes and in the houssis of
their fathers/from .xxx. yere vp vnto fyftye/

all that were able to goo forth in the hoste for to doo seruyce in the tabernacle of witnesse. And the numbre of them in their kynredes/ and in the housses of their fathers/was two thousande/fyue hundred and xxx. This is the numbre of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnesse / which Moses and Aaron dyd numbre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbred in their kynredes and in the houses of their fathers/from.xxx.yere vp vnto fyftie.all that were able to goo forth with the hoste/to do seruice in ỹ tabernacle of witnesse. And the numbre of them was in theyr kynredes/thre thousande and two hundred. This is the numbre of the kynredes of ỹ sonnes of Merari / whiche Moses and Aaron numbred at the byddynge of the Lorde/by ỹ hande of Moses.

The whole summe which Moses/Aaron and the lordes of Israell numbred amonge the leuites in their kynredes and housholdes of their fathers/from.xxx. yere vpp vnto.l. euery man to doo his office and seruyce and to bere his burthen in the tabernacle of witnesse:was.viij.thousande/fyue hundred ād lxxx.which they numbred at the commaundement of the Lorde by the honde of Moses euery man vnto his seruyce and burthen:as

the Lorde commaunded Moses.

¶ The. fyfte Chapter.

AND the Lorde spake vnto Moses sayenge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are defyled apon the deed / whether they be males or females ye shall put them out of the hoste / that they defyle not the tentes amonge which I dwell. And the childern of Israel dyd so / and put them out of the hoste: euen as the Lorde commaunded Moses / so dyd the childern of Israel.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel: whether it be man or woman / whe they haue synned any maner of synne which a man doeth wherewith a man trespaseth agenst the Lorde / so that the soule hath done amysse: then they shall knowlege their synnes which they haue done / and restore a gayne the hurte that they haue done in the hole / and put the fyfte parte of it moare therto / and geue it vnto him whom he hath trespased agenste. But and yf he that maketh the amendes haue no man to doo vtto / then the amendes that is made shalbe the Lordes and the preastes / besyde the ram of the attonement offeryng where with he maketh an attonemet for hymselfe

yf ye haue false gotten goodes & no mā to restore it vnto / then bringe it vnto ỳ pope ād he will dispēce with it

And all heue offerynges of all the halowed thinges which the childern of Israel bringe vnto the preaste/shalbe the preasties/and euery mans halowed thinges shalbe his awne/but what soeuer any man geueth the preast/it shalbe the preasties.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vnto them. Yf any mans wyfe goo a syde and trespase agaynst hym/so that another man lye with her fleshely and the thynge be hydd from the eyes of hir husbonde and is not come to lighte that she is defyled(for there is no witnesse agenst her)in as moche as she was not taken with the maner/and the spriete of gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled/Or happelye the spriete of gelousye cometh apon him/and he is gelouse ouer hys wyfe ād she yet vndefyled. Thē let hyr husbonde bringe her vnto the preaste and bringe an offerynge for her: the tenthe parte of an Epha of barlye meele/but shall poure none oyle there vnto/nor put frankencense thereon: for it is an offerynge of gelousye/and an offerynge that maketh remembraunce of synne.

And let the preast bringe her and sett her before the Lorde/and let him take holy water in an erthen vessell & of the dust that is in ꝑ flore of the habytacyon/and put it in to the

water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offerynge in hyr handes which is the gelousye offerynge / and ye preast shall haue bytter and cursynge water in his hande / and he shall coniure her and shall saye vnto her. Yf no man haue lyen wyth the nether haste gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lyen with the besyde thyne husbonde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thye rotte / and thy bely swell and thys bytter cursynge water goo in to the bowels of the / that thy bely swell and thy thye rotte / and the wyfe shall saye Amen Amen.

And the preast shall wrytte this curse in a byll and wasshe it out in the bytter water. And when the cursynge water ys yn her that it is bytter / then let the preast take the gelousyofferynge out of the wyfes hande / and waue it before the Lorde / and bringe it vnto the altare; and he shall take an handes

ſuck off the memoryall offerynge and burne it apon the alter / and then make her dryncke the water and when he hath made her dryncke the water: Yf ſhe be defyled and haue treſpaſed agenſt her huſbond / then ſhall the curſynge water goo in to her and be ſo bitter / ẏ hir bely ſhall ſwell and hir thye ſhall rotte / & ſhe ſhalbe a curſe amonge hir people. And yf ſhe be not defyled but is cleane / then ſhe ſhall haue no harme / but that ſhe maye conceaue.

This is the lawe of gelouſye / when a wyfe goeth a ſyde behynde hyr huſbonde & is defyled / or when the ſpirite of gelouſye cometh apon a man / ſo that he is gelouſe ouer his wife: then he ſhall bringe her before the Lorde / and the preaſt ſhall miniſtre all this lawe vnto her / & the man ſhalbe giltleſſe / & the wyfe ſhall bere hir ſynne.

¶ The. vi. Chapter.

AGayn the Lorde ſpake vnto Moſes ſaynge: ſpeake vnto ẏ childrē of Iſrael & ſaye vnto them: when ether man or woman appoynteth to vowe a vowe of abſtinence for to abſtene vnto the Lorde / he ſhall abſtene from wyne and ſtronge drynke / and ſhall drynck no vynegre of wyne or of ſtronge drynke / nor ſhal drynke what ſoeuer is preſſed out of grapes: & ſhal eate no freſh grapes nether yet dry

ed/as lōge as his abstinēce ēdureth. Moreouer he shall eate nothyng ẏ is made of the vynetre/no not so moch as ẏ cornels or the huske of the grape.

And as longe as the vowe of his abstinēce endureth/there shall no rasure nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde/and he shall be holy and shall let the lockes of his heer growe. As longe as he abstenceth vnto the Lorde he shall come at no deed bodye: he shall not make him selfe vncleane at the deeth of his father/mother/brother or syster. for the abstinēce of his God is apon his heed. And therfore as longe as his abstynence lasteth/he shall be holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before him / and defyle the heed of his abstinēce/then must he shaue his heed the daye of his clēsynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bringe .ij. turtels or .ij. yonge pigeons to the preast/vnto ẏ dore of ẏ tabernacle of witnesse And ẏ preast shall offer the one for a synoffe rynge and the other for a burntofferynge & make an atonement for him/as concernynge that he synned apon the deed / and shall also halowe his heed the same daye and he shall abstene vnto the Lorde the tyme of his abstinencye/and shall bringe a lambe of an yere olde for a trespace offerynge: but the dayes ẏ

were before are lost / because his abstinence was defyled. ¶ This is the lawe of the abſteyner / when the tyme of his abſtinēce is out. he ſhalbe brought vnto ẏ dore of ẏ tabernacle of witnesse & he ſhall̄ bringe his offeryngе vnto ẏ Lord: an he lābe of a yere olde without blemyſh for a burntofferynge & a ſhe lambe of a yere olde without blemyſh for a ſynofferynge / a ram without blemyſh alſo for a peaſeofferynge / & a baſket of ſwete breed of fyne floure myngled with oyle & wafers of ſwete bred anoyntyd with oyle with meatofferynges ād drynkofferynges that longe thereto.

And the preaſt ſhall̄ bringe him before ẏ Lorde & offer his ſynofferynge & his burntofferynge / & ſhall̄ offer ẏ ram for a peaſeofferynge vnto ẏ Lorde with the baſket of ſwete brede / ād the preaſt ſhall̄ offer alſo his meatofferynge & his drynckofferynge. And ẏ abſteyner ſhall̄ ſhaue his heed in ẏ dore of ẏ tabernacle of witneſſe ād ſhall̄ take the heer of his ſober heed & put it in ẏ fyre which is vnder the peaſeofferynge. Then the preaſt ſhall̄ take the ſodden ſhulder of ẏ ram ād one ſwete cake out of ẏ baſket & one ſwete wafer alſo ād put them in the hāde of the abſteyner after he hath ſhauē his abſtinēce of / & the preaſt ſhall̄ waue them vnto the Lorde / which offerynge ſhalbe holy vnto the preaſt with ẏ wauebreſt and heue ſhulder: & then the abſteyner maye drynke wyne. This is the lawe of the abſtey-

ner which hath vowed his offeryng e vnto ỹ Lorde for his abstynence/besydes that his hā de can gete And acordyng to the vowe which he vowed/euen so he must doo in the lawe of his abstinence.

And the Lorde talked with Moses sayen ge: speake vnto Aaron and his sonnes sayēs ge: of this wise ye shall blesse the childern of Ysrael saynge vnto them.

Here of ye se that Aarō / wher he list vpp his hande and blessed the people/ was not dumme as oure bisshopes be.

The lorde blesse the and kepe the.

The lorde make his face shyne apon the ¶ be mercyfull vnto the.

The lorde lifte vpp his countenaunce apō the/and geue the peace For ye shall put my name apon the childern of Ysrael/that I maye blesse them.

¶ The. vij. Chapter.

AND when Moses had fulfilled vp the habitacion and aneynted it ād sanctifyed it and all the apparell there of/and had aneynted and sanctifyed ỹ alter also and all the vessels there of: then the prynces of Ysrael heedes ouer the houses of their fathers which were the lordes of the tryb es that stode ād numbred / offered ād brought their gifies before the Lorde sixe coue red charettes and .xij. oxen: two and two a charet and an oxe euery man/and they brought them before the habitacion.

And the Lorde spake vnto Moses saynge take it of them and let them be to do the seruyce of ỹ tabernacle of witnesse / and geue them vnto the leuites / euery man acordynge vnto his office And Moses toke the charettes ād the oxen / & gaue them vnto the leuites: ij. charettes and .iiij. oxen he gaue vnto the sonnes of Gerson acordynge vnto their office. And iiij. charettes and eyght oxen he gaue vnto ỹ sonnes of Merari acordynge vnto their offices / vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none / for the office that perteyned to them was holy / & therfore they must bere vppon shulders.

And the princes offered vnto the dedycatynge of the alter in the daye ỹ it was anoynted / and brought their giftes before the alter And the Lorde sayde vnto Moses: let the prīches bringe their offerynges / euery daye one prynce / vnto the dedicatynge of the alter.

He that offered his offerynge ỹ first daye / was Nahesson the sonne of Aminadab of the trybe of Iuda. And his offerynge was: a syluer charger / of an hundred and .xxx. sicles weight: and a syluer boule of .lxx. sicles of the holy sicle / both of them full of fyne whete flour myngled with oyle for a meat offerynge: & a spone of .x. sicles of golde full of cens: & an oxe / a ram ād a lambe of a yere olde for burnt offerynges / and an he goote for a synofferyns

ge: and for peaſe offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the gifte of Nahesſon the ſonne of Aminadab.

The ſeconde daye/dyd Nathaneel offer/ ỹ ſonne of Zuar/captayne ouer Yſachar. And his offerynge which he broughte was: a ſyluer charger of an hundred & xxx. ſicles weyght/and a ſyluern boule of lxx. ſicles/of ỹ holy ſicle: and a golden ſpone of. x. ſicles full of cēs: and an oxe/a ram and a lambe of a yere olde for burntofferynges: ād for peaſeofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was ỹ offerynge of Nathaneel the ſonne of Zuar.

The thyrde daye/ Eliab the ſonne of Helon the chefeſt amonge the children of Zabulon/ brought his offerynge. And his offerynge was/a ſyluer charger of an hundred and. xxx ſicles weyghte/and a ſiluern boule of. lxx. ſicles of the holy ſicle/& both full of fyne floure myngled with oyle for a meat offerynge: and a golden ſpone of. x. ſicles full of cēs: and an oxe and a ram and a lambe of a yere olde for burntofferynges/and an he goote for a ſyn offerynge: and for peaſeofferynges. ij. oxen. v rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Eliab the ſonne of Helon.

The fourthdaye/ Elizur the ſonne of Sedeur/chefelorde amonge the children of Rus

hen/brought his offerynge. And his gift was: a syluer charger of an hundred and. xxx sicles weyght/and a syluern boule of. lxx. sicles of the holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens: and an oxe/a ram & a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Elizur the sonne of Sedeur.

The fyfth daye/Selumiel ỹ sonne of Zuri Sadai/chefe lorde amonge the childern of Symeon/offered. whose gifte was: a syluer charger of an hundred &. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle: ād both full of fyne floure myngled with oyle for a meatofferynge: & a golden spone of x. sicles full of cens. And an oxe/a ram ād a lābe of a yere olde for burntofferynges/ād an he goote for a synofferynge: & for peaseofferīges. ij. oxen. v. rāmes. v. he gootes ād. v. lābes of a yere olde. And this was the offerynge of Selumiel the sonne of Zuri Sadaï.

The sixte daye/Eliasaph ỹ sonne of Deguel the chefe lorde amonge the childern of Gad/offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyght: and a syluern boule of. lxx. sicles of the holy

sicle: & both fulfil of fyne floure myngled with oyle for a meatofferynge: and a golden spone of. x. sicles fulfil of cens. And an oxe/a ram ād a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: And for peas sceofferynges. ij. oxen. v. rammes. v. he gootes and. v. lābes of one yere olde. And this was the offerynge of Eliasaph the sonne of Deguel.

The seuenth daye/Elisama the sonne of Amiud/ỳ chefelorde of ỳ chyldern of Ephraim/offered. And his gifte was: a siluern charger of an hundred and. xxx. sicles weyght: ād a syluern boule of lxx. sicles of the holy sicle: ād both fulfil of fyne floure myngled with oyle for a meatofferynge: and a golden spone of. x sicles/fulfil of cens. And an oxe/ a ram and a lambe of a yere olde for burntofferynges / ād an he goote for a synofferynge: and for peases offerynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was ỳ offerynge of Elisama the sonne of Amiud.

The. vij. daye/offered Gamaliel the sonne of Pedazur/the chefe lorde of the childern of Manasse. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyght: and a syluern boule of. lxx. sicles of the holy sicle: ād both fulfil of fyne floure myngled with oyle for a meatofferynge: & a golden spone of. x. sycles/fulfil of cēs. And an oxe/a ram

and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaseofferynges.ij.oxen.v.rammes/fyue he gootes and fyue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The.ix.daye/Abidan ỹ sonne of Gedeoni ỹ chefelord amōge ỹ childern of Ben Jamin offered. And his gifte was:a syluern charger of an hundred and.xxx.sicles weyght:& a syluern boule of.lxx.sicles of the holy sicle/ and both full' of fyne floure myngled with oyle for a meatofferynge:and a golden spone of x.sicles/full' of cens.and an oxe/a ram and a lambe of one yere olde for burntofferynges:& an he goote for a synofferynge:and for peaseofferynges.ij.oxen.v.rammes.v.he gootes & v.lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The.x.daye/ Ahieser the sonne of Ammi Sadai/chefelorde amōge ỹ childern of Dan offered. And his gifte was:a syluern chargerof an hundred and.xxx.sycles weyght: a syluern boule of seuentye sicles of the holy sycle:and both full' of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles full' of cens:and an oxe/a rā and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaseofferynges.ij.oxen.v.rammes/ fyue he gootes and fyue lābes of a yere olde. And

this was the offrynge of Ahieser the sonne of Ammi Sadai.

The. xi. daye / Pagiel the sonne of Ochran the chefe Lorde amonge the childern of Asser offered: And his gifte was: a sylueren charger of an hundred and. xxx. sycles weyghte: a sylueren boule of. lxx. sycles of the holye sycle and both fulle of fyne floure myngled with oyle for a meateoffrynge: and a golden spone of. x. sycles / fulle of cens. And an oxe / a ram and a lambe of one yere olde for burntofferinges and an he goote for a synneofferynge: and for peaceofferynges: two oxen / fyue rammes v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Pagiel the sonne of Ochran.

The. xii. daye / Ahira the sonne of Enan / chefe lorde amonge the childern of Nephtali offered. And his gifte was: a sylueren charger of an hundred and. xxx. sycles weyghte: a sylueren boule of. lxx. sycles of the holye sycle / both fulle of fyne floure myngled with oyle for a meatofferynge: and a golden spone of twentye sycles / fulle of cens. And an oxe / a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synneoffringe: and for peaceofferynges / two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Ahira / the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted: vnto the whiche was broughte of the prynces of Israel. xij. chargers of syluer. xij. sylnern boules and. xij spones of golde: euery charger contaynynge an hundred and .xxx. sycles of syluer / and euery boule. lxx. so that all the syluer of all the vessels/was two thousande and. iiij. hundred sycles of the holy sycle. And the. xij. golden spones which were full of cens / contayned ten sycles a pece of the holy sycle: so that all the golde of the spones/was an hundred and. xx. sycles.

All the oxen that were brought for the burntoffrynges were. xij. and the rāmes. xij & the lābes. xij. of a yere olde a pece/with the meateofferynges: with he gootes for synney offrynges. And all the orē of the peaceofferynges were. xxiij. the rammes. lx. the gootes. lx. and lambes of a yere olde a pece. lx. & this was the dedicacion of the alter / after ỹ it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with hī/he harde the voyce of one speakinge vnto him from of the mercyseate that was apon the arcke of witnesse: euen from betwene the two cherubyns he spake vnto him.

The. viij. Chapter.

AND the Lorde spake vnto Moses sayn ge: speake vnto Aaron and saye vnto hym: when thou puttest on the lampes se that they lighte all seuen apon the fores front of the candelsticke. And Aaron dyd es uen so/and put the lampes apon the forefrõt of the candelsticke / as the Lorde commaun ded Moses/and the worke of the candelstic ke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the vi syon whiche the Lorde had shewed Moses/ euen so he made the candelsticke.

And the Lorde spake vnto Moses sayen ge: take the lewites from amonge the childern of Israel/and clense them. And this doe vn to them when thou clensest them / sprinckle water of purifyenge apon them and make a rasure to runne alonge apon all the flesshe of them/and let them washe their clothes /and then they shall be cleane. And let them take a bullocke and his meatofferynge /fyne floure myngled with oyle: & another bullocke shalt thou take to be a synneofferynge.

Than bringe the lewites before the taber nacle of witnesse and gather the hole multi tude of the chyldern of Israel together. And bringe the lewites before the Lorde / and let the childern of Israel put their handes apon the lewites. And let Aaron heue the lew tes before the LORDE / for an heueoffes

rynge geuen of the childern of Israel/ and they let them be appoynted to waite apon the seruyce of the Lorde.

And let the leuites put their handes vpō the heedes of the bullockes / and then offer them: the one for a synneofferynge and the other for a burntofferynge vnto the Lorde/ to make an attonement for the leuites. And make the leuites stonde before Aaron & hys sonnes/ and heue them to be a heueofferynge vnto the Lorde. And thou shalt separate the leuites/ from amonge the childern of Israel/ that they be myne: and after that let them goo and do the seruice of the tabernacle of witnesse. Clense them and waue them / for they are geuen vnto me from amonge the childrē of Israel: for I haue taken them vnto me for all ỹ firstborne that opē any matrice amōge the childern of Israel.

For all the fyrstborne among the childern of Israel are myne both man and beest: because the same tyme that I smote the fyrstborne in the lande of Egipte/ I sanctyfyed them for my selfe: and I haue taken the Leuites for all the fyrstborne amonge the childern of Israel/ and haue geuen them vnto Aaron and his sonnes from amonge the childern of Israel/ to doo the seruyce of the childern of Israel in the tabernacle of witnesse and to make an attonement for the chyldern of Israell/ that there be no plage amonge the childern

of Israell / yf they come nye vnto the sanc-
tuary.

And Moses and Aaron and all the con-
gregacion of the childern of Israel dyd vn-
to the leuites acordynge vnto all that ỹ Lor
de commaunded vnto Moses. And the leuites
purifyed them selues / and wasshed their clo-
thes. And Aaron waued them before ỹ Lor
de / and made an attonement for them to clen
se them. And after that they went in to doo
their seruyce in the tabernacle of wytnesse /
before Aaron and his sonnes. And acordin
ge as the Lorde had commaunded Moses
as concernynge the leuites / euen so they dyd
vnto them.

And the Lorde spake vnto Moses sayen
ge: this shalbe the maner of the leuites: from
xxv. yere vppwarde they shall goo in to way
te vppon the seruyce in the tabernacle of wit
nesse / and at fyftye they shall ceasse waityn-
ge apon the seruyce thereof / and shall labou
re no moare: but shall ministre vnto their bre
theren in the tabernacle of witnesse / and the-
re wayte / but shall doo no moare seruyce.
And se that thou doo after this maner vnto
the leuites in their waitynge tymes.

The. ix. Chap-
ter.

AND the Lorde spake vnto Moses in the wildernesse of Sinai/in the fyrste moneth of the seconde yere/ after they were come out of the londe of Egipte sayeng:let ỹ childern of Israel offer Passeouer in his season:euen the.xiiij.daye of this moneth at euen they shall kepe it in his season/accordynge to all the ordinaunces & maners thereof. And Moses bade the childern of Israel that they shulde offer Passeouer/ & they offered Passeouer the.xiiij.daye of the first moneth at euen in the wildernesse of Sinai:and dyd accordinge to all that the Lorde commaunded Moses.

And it chaunced that certayne men why che were defyled with a deed corse that they myghte not offer Passeouer the same daye/ came before Moses and Aaron the same daye/and sayde:we are defyled apon a deed corse/wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/amonge the childern of Israell? And Moses sayde vnto them: tary/that I maye heare what the Lorde will commaunde you. And the Lord spake vnto Moses sayenge:speake vnto the childern of Israell and saye. Yf any man amonge you or youre childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then lett hym offer Passeouer vnto ỹ Lorde: the.xiiij

daye of the seconde moneth at euen /and eate it with swete bred and soure herbes /ād let them leaue none of it vnto the mornynge nor breake any boone of it. And accordynge to all the ordinaunce of the Passeouer let them offer it.

But yf a man be cleane and not let in a iurney/and yet was negligent to offer Passeouer/the same soule shall perish from his people/because he brought not an offerynge vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde/accordynge to the ordinaunce of Passeouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitaciō was reered vpp / a cloude couered it an hye apon the tabernacle of witnesse: and at euen there was apon the habitacyon /as it were the symilitude of fyre vntyll the mornynge. And so it was allwaye/ that the cloude coueredit by daye / and the symylitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle / then the childern of Israel iurneyed: and where the cloude abode there the childern of Israel pitched their tentes. At the mouthe of the Lorde the childern of Israell iurneyed / and at the mouthe of

the Lorde they pitched. And as longe as the cloude abode apon the habitacion / they laye ſtyll / and when the cloude taryed ſtill apon the habitacion longe tyme / the childern of Iſraell wayted apon the Lorde and iurneyed not.

Yf it chaunched that the cloude abode any ſpace of tyme apon the habitacion / then they kepte their tentes at the mouth of the Lorde: and they iurneyed alſo at the commaundement of the Lorde. And yf it happened that the cloude was apon the habitacion from euen vnto mornynge and was taken vpp in ỳ mornynge / then they iurneyed. Whether it was by daye or by nyght that ỳ cloude was taken vpp / they iurneyed. But when ỳ cloude taryed two dayes or a moneth or a longe ſeaſon apon the habitacion / as longe as it taried thereon / the childern of Iſrael kepte their tentes and iurneyed not. And as ſoone as the cloude was taken vpp / they iurneyed. At the mouth of the Lorde they reſted / and at the commaundment of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde / at the commaundement of the Lorde by the hande of Moſes.

¶ The .x. Chapter.

AND the Lorde ſpake vnto Moſes ſaienge: Make the two trompettes of ſylde ſyluer / that thou mayſt vſe thē to call the congregacion together / and when

the hoste shall iurney. when they blowe with them/ all the multitude shall resorte to the/ vnto the dore of the tabernacle of witnesse. Yf but one trumpet blowe only/ then the princes which are heedes ouer the thousandes of Yſrael shall come vnto the. And when ye trompe the first tyme/ the hostes that lye on the east partes shall goo forwarde. And when ye trō pe the seconde tyme / then the hostes that lye on ỹ south syde shall take their iurney for they shall trompe when they take their iurneyes. And in gatherynge the congregacion togeather/ ye shall blowe and not trompe. And the sonnes of Aaron the preastes shall blowe the trompettes and shall haue them and it shalbe a lawe vnto you for euer & amonge youre children after you.

And when ye shall goo to warre in youre londe agenst youre enymies that vexe you/ ye shall trompe with the trompettes and ye shalbe remēbred before the Lorde youre God and saued from youre enymies. Alsō when ye be mery in youre festi dayes and in the first dayes of youre monethes / ye shall blowe the trompettes ouer youre burnt sacrifices and peaseofferynges/ that it maye be a remēbraūce of you before youre God. I am the lorde youre God. Hēce oure dettes wer refar.

And it came to passe the. xx. daye of the seconde moneth in ỹ seconde yere/ that the clowde was take vpp from of the habitacion of

wilderneſſe. And the childern of Iſrael toke
ir iurney out of the deſerte of Sinai/ and the
cloude reſted in ỹ wilderneſſe of Paran. And ỹ
firſt toke their iurney at the mouth of the Red
ſe/by the honde of Moſes: euen the ſtandert
te of ỹ hoſte of Juda remoued firſt with the
ir armies/whoſe captayne was Nahaſſon ỹ
ſonne of Aminadab. And ouer the hoſte of ỹ
trybe of the childern of Iſachar/was Nathan
ael the ſonne of Zuar. And ouer the hoſte of ỹ
trybe of the childern of Zabulon/ was Eliab
the ſonne of Helon. And the habitacion was
taken doune: and the ſonnes of Gerſon and
Merari went forth bearynge the habitacion

Then the ſtandert of the hoſte of Ruben
went forth with their armies/whoſe captay
ne was Elizur the ſonne of Sedeur. And
ouer the hoſte of the trybe of ỹ childern of Si
meon/was Selumiel the ſonne of Seguel.
Then the Cahathites went forwarde and bea
re the holy thynges/and the other dyd ſet vp
the habitacion agenſt they came.

Then the ſtandert of the hoſte of the chil
dern of Ephraim went forth with their armi
es/whoſe captayne was Eliſama the ſonne
of Amiud. And ouer the hoſte of the trybe of
the ſonnes of Manaſſe/was Samaleel the
ſonne of Pedazur. And ouer the hoſte of the
trybe of the ſonnes of Ben Jamin/was Abi

the sonne of Gedeoni.

And hynmost of all the hoste came the stan
dert of the hoste of the childern of Dan with
their armies: whose caprayne was/ Ahiezar
the sonne of Ammi Sadai. And ouer the ho
ste of the trybe of the childern of Asser/ was
Dagiel the sonne of Ochran. And ouer the
hoste of the trybe of the childern of Naphtali/
was Ahira the sonne of Enan/ of this man
ner were the iurneyes of the childern of Isra
el/ with their armies when they remoued.

And Moses sayde vnto Hobab the sons
ne of Raguel the Madianyte/ Moses father
lawe: we goo vnto the place of which the Lor
de sayde I will geue it you. Goo with us and
we will doo the good/ for the Lorde hath pro
myssed goode vnto Israel. And he sayde vnto
him: I will not: but will goo to myne awne
londe and to my kynred. And Moses sayde
oh nay/ leaue us not/ for thou knowest where
is best for us to pytche in the wildernesse: and
thou shalt be oure eyes And yf thou goo with
us/ loke what goodnesse the Lorde sheweth
apon us/ the same we will shewe apon the

And they departed from the mount
of the Lorde. iij. dayes iurney/ and the arcs
ke of the testament of the Lorde went before

them in the .iij. dayes iorney to serche out a
stynge place for them. And the cloude of th
Lorde was ouer them by daye / when the
went out of the rentes.

And when the arcke went forth/ Mose
sayde Aryse vp Lorde/ and let thine enemie
be scatered/ and let them that hate the flee be
fore the. And when the arcke rested/ he sayd
returne Lorde/ vnto the many thousandes
Israel.

¶ The .xi. Chapter.

AND the people wared vnpacient
and it displeased the eares of th
Lorde. And when the Lorde hea
dit he was wroth/ and the fyre of the Lorde
burnt amonge them and consumed the vtte
most of the hoste. And the people cried vnto
Moses/ & he made intercession vnto the Lor
de and the fyre q̄wenched. And they called
name of the place Tabera because the fyre o
the Lorde burnt amonge them.

And the rascall people that was amonge
them fell a lustynge/ And the children of Is
rael also went to and wepte and sayde: who
shall gene us flesh to eate? we remembre the
fysh which we shulde eate in Egipte for nou
ghte/ and of the Cucumbers and melouns/ le
kes/ onyons and garlecke. But now oure sou
les ar dryed a waye/ for oure eyes loke on no
thynge els/ saue apon Manna.

The Manna was as it had bene coriand

er seed/and to see to ye Rebellion. And ye people went aboute and gathered it/ & grounde it in milles or bett it in mortars and boke it in pannes and made cakes of it. And the taste of it was like vnto the taste of an oyle cake And when the dewe fell about ye hoste in the nyghte/the Manna fell therewithe.

And when Moses herde the people wepe in their housholdes every man in the dore of his tent/then the wrath of the Lorde was hote exceadyngly: and it greued Moses also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thi seruaunte? wherfore doo I not fynde fauoure in thi syghte/seyngethat thou puttest the weyght of this people apon me? haue I conceyued all this people/or haue I begotten them/that thou shuldest saye vnto me/carye them in thi bosome(as a nurse beareth the sucklynge childe) vnto the lorde which thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? For they wepe vnto me sayenge: geue us flesh that we maye eate. I am not able to bere all this people alone/for it is to heuy for me. Wherfore yf thou deale thus with me/kyll me/I prayethe/yf I haue founde fauoure in thi syghte and let me not se my wretchidnesse.

And the Lorde sayde vnto Moses: gather vnto me. lxx. of the elders of Israel/which thou knowest that they are the elders of ye peo

ple and officers ouer them/and bringe them
vnto the tabernacle of witnesse/and let them
stonde there with the. And I will come dou
ne and talke with the there/and take of ỹ spi
te which is apon the and put apon them/ ād
they shall bere with the in the burthen of the
people/and so shalt thou not beare alone.

And saye vnto ỹ people: halowe youre sel
ues agenst to morow/that ye maye eate flesh
for ye haue whyned in the eares of the Lorde
saynge: who shall geue vs flesh to eate/for we
were happie when we were in Egipte: therfo
re the Lorde will geue you flesh/and ye shall
eate: Ye shall not eate one daye only ether .ij.
or .v. dayes/ ether .x. or .xx. dayes: but euen a
moneth longe/ād vntill it come out at the nos
trels of you/that ye be ready to perbrake: be
cause that ye haue cast ỹ Lorde a syde which
is amonge you/ and haue wepte before him
saynge: why came we out of Egipte.

And Moses sayde: sixe hundred thousan
de foremen are there of the people/ amonge
which I am. And thou hast sayde: I will ge
ue them flesh and they shall eate a moneth lōg
ge Shall the shepe ād the oxen be slayne for
them to fynde them/ether shall all the fysh of
the see be gathered together to serue them?
And the Lorde sayde vnto Moses: is the lor
des hande waxed shorte? Thou shalt se whe

ther my worde shall come to passe vnto the or
not.

And moses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people / and sett them rounde about the tabernacle. And the Lorde came doune in a cloude and spake vnto him / ād toke of the spirete that was apon him / ād put it apon the .lxx. elders. And as the spirite rested apon them / they prophecied and did nought els. But there remayned .ij. of ỹ mē in the hoste: the one called Eldad / ād the ether Medad. And the spirite rested apon them for they were of them that were writen / but they wēt not out vnto the tabernacle: and they prophecied in the hoste.

And there ran a younge man & tolde Moses and sayed: Eldad ād Medad do prophecye in the hoste. And Josua the sonne of Nūn the seruaunte of Moses which he had chosen out / answered and sayed: master Moses / forbyd them. And Moses sayed vnto him: enuyest thou for my sake? wolde God that all the Lordes people coude prophecye / and that the Lorde wolde put his spirite apon them. And then both Moses and the elders of Israel / gat them in to the hoste.

The pope wold that none of the lordes people coud prophecie & that none had his spirite.

And there went forth a wynde frō ỹ lorde and brought quayles from the see and let

them fall aboute the hoste/euen a dayes iurney rounde aboute on euery syde of the hoste/ and.ij. cubetes hye apon the erth. And the people stode vpp all that nyghte and on the morowe/ād gathered quayles. And he that gathered the lest/gathered.x. homers full. And they kylled them rounde aboute the hoste

And whyle the flesh was yet betwene their teeth/yer it was chewed vpp/ the wrath of the Lorde waxed whote apon the people/ and the Lorde slewe of the people an exceadynge myghtie slaughter. And they called the name of the place/ the graues of lust: because they buried the people that lusted there.

And the people toke their iurney from the graues of lust vnto hazeroth/and bode at hazeroth.

The. xij. Chapter.

AND Mir Jam and Aaron spake agēst Moses/ because of his wife of inde which he had taken: for he had taken to wyfe one of India. And they sayed: doth ỳ Lorde speake ōly thorow Moses: doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And ỳ Lorde spake anone vnto Moses vnto Aaron & Mir Jam: come out ye.iij. vnto the tabernacle of witnesse: and they came out all thre.

And the Lorde came downe in the piler of the cloude and stode in the dore of the taber-

nacle and called Aaron ād Mir Jam. And they went out both of them. And he sayde: heare my wordes. Yf there be a prophet of the Lordes amonge you / I will shewe my selfe vnto him in a vision and will speake vnto him in a dreame: But my servaunte Moses is not so/which is fayth full in all myne housse. Vnto him I speake mouth to mouth and he seeth the sygh and the facyon of the Lorde/ād not thorow rydels. Wherfore the were ye not afrayed to speake agenst my servaunte Moses?

And the Lorde was angrye with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Myr Jam was become lepr̄ous/as it were snowe And when Aaron looked apon Mir Jam and sawe that she was lepr̄ous/he sayed vnto Moses: Oh I beseche the my lorde/put not the synne apon vs which we haue folisly commytted and synned. Oh/let her not be as one that came deed oute of his mothers wombe: for halfe hyr fleshe is eaten awaye.

And Moses cryed vnto the Lorde sayenge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spitte in hyr face/sholde she not be ashamed. vij. dayes? let her be shut out of the hoste. vij. dayes/ & after that let her be receyued in agayne. And Mir Jam was shett out of the hoste. vij. dayes: ād the people remoued not/till she was

brought in agayne. And afterwarde they remoued from Hazeroth/and pitched in ỹ wilderneſſe of Pharan.

¶ The. xiij. Chapter.

AND the Lorde ſpake vnto Moſes ſayenge: Sende men out to ſerche the londe of Canaan/which I gene vnto the childern of Iſrael: of euery trybe of their fathers a man and let them all be ſoche as are rulers amonge them. And Moſes at the commaundement of the Lorde ſent forth out of the wilderneſſe of Pharan: ſoche men as were all heedes amonge the childern of Iſrael/whoſe names are theſe.

In the trybe of Ruben/Sammua ỹ ſonne of Zacur: In the trybe of Symeon/Saphat the ſonne of Hori. In the trybe of Juda Caleph the ſonne of Jephune. In the trybe of Iſachar/Igeal the ſonne of Joſeph. In the trybe of Ephraim/Hoſea the ſonne of Nun. In the trybe of Ben Jamin/Palti the ſonne of Raphu. In the trybe of Zabulon/Gadiel the ſonne of Sodi. In the trybe of Joſeph: In the trybe of Manaſſe/Gaddi the ſonne of Suſi. In the trybe of Dan/Amiel the ſonne of Gemali. In the trybe of Aſſer/Sethur the ſonne of Micheel. In the trybe of Nephtali/Nahebi the ſonne of Naphſi. In the trybe of Gad/Guel the ſonne of Machi. Theſe are the names of the men whiche Moſes ſent to

spie out the londe. And Moses called the name of Hosea the sonne of Nun/Josua.

And Moses sent them forth to spie out the lande of Canaan/and sayed vnto them: get you southwarde and goo vpp in to the hye contre/and see the londe what maner thynge it is ād the people that dwelleth therein: whether they be stronge or weke/ether fewe or many/and what the londe is that they dwell'in whether it be good or bad/and what maner of cities they dwell'in: whether they dwell'in tentes or walled townes/ād what maner of londe it is: whether it be fatt or leane/& whether there be trees therein or not. And be of a good corage/and bringe of the frutes of the londe. And it was about the tyme that grapes are first rype.

And they went vp and serched out the lande from the wildernesse of Zin vnto Rehob as men goo to Hemath/and they ascended vnto the south and came vntō Hebron/where Ahiman was and Sesai and Thalmai the sonnes of Enacke. Hebron was bylt. vij. yere before Zoan in Egipte. And they came vnto the ryuer of Escol and they cutt doune there a braunch with one clouster of grapes & bare it apō a staffe betweene twayne/& also of the pomgranates & of the fygges of the place. The ryuer was called Escol/because of the clouster of grapes whiche the childern of Israel cutt doune there.

And they turned backe agayne from serchinge the londe/at.xl. dayes ende. And thei went and came to Moses and Aaron & vnto all the multitude of the childern of Israel/ vnto the wildernesse of Pharan: euen vnto Cades / and brought them worde and also vnto all the congregacion/and shewed them the frute of the lande. And they tolde him sayenge: we came vnto the londe wether thou sendedst vs/ & surely it is a lõde that floweth with milke & honye & here is of the frute of it Neuerthelesse the people be stronge ý dwell in the londe/and the cities are walled and exceadinge greate/and moreouer/we sawe the childrẽ of Enack there. The amaleckes dwel in the south cuntre/and the Hethites/ Jebusites and the Amorites dwell in the moũtaynes/and the Cananites dwell by the see ād alonge by the coste of Jordayne.

And Caleb stylled the murmure of the people agenst Moses sayenge: let vs goo vp and conquere it / for we be able to ouercome it. But the men that went vpp with him/sayde: We be not able to goo vpp agenst the people /for they are stronger then we: And they brought vpp an euell reporte of the londe which they had serched/vnto the childern of Israel sayenge. The londe which we haue gone thorowe to serche it out/is a londe that eateth vpp the inhabiters thereof/ and. the people that we sawe in it are men of stature.

And there we sawe also geantes/the childrē of Enack which are of the geaūtes. And we semed in oure syght as it were gresshoppers and so we dyd in their sighte.

¶ The. xiiij. Chapter.

AND all the multitude cryed out/& the people wepte thorow out that nyght/& all the childern of Israel murmured agenst Moses & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egipte/other we wolde that we had dyed in thys wildernesse. Wherfore hath the Lorde broughte vs vnto this londe to fall apon the swerde/that both oure wyues/& also oure childrē shulde be a praye: is it not better that we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.

And Moses & Aaron fell on their faces before all the congregacion of the multitude of the childern of Israel. And Josua the sonne of Nun/and Caleb the sonne of Jephunne which were of them that serched the londe rent their clothes and spake vnto all the companye of the childern of Israel saynge: The londe which we walked thorowe to serche it/ is a very good lande. Yf the Lorde haue lust to vs/he will bringe vs in to this londe & gene it vs/which is a lond ỹ floweth with mylke & hony. But in any wise rebell not agenst

the Lorde/ Moreouer feare ye not the people of the londe/ for they are but bred for vs. Their shylde is departed from them/ & the Lorde is with vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse/ vnto all the childern of Israel. And the Lorde sayed vnto Moses: Howe longe shall this people rayle apon me/ and how longe will it be/ yer they beleue me/ for all my signes which I haue shewed amonge them? I will smyte them with the pestilence & destroy thē/ and will make of the a greatter nacion and a mightier then they.

The Pope wolde not so haue prayed if the had bene aboute to stone him.

And Moses sayed vnto the Lorde: then the Egiptians shall heare it/ for thou broughtest this people with thy mighte from amonge them. And it wilbe tolde to the inhabiters of this lande also/ for they haue herde likewise/ that thou the Lorde art amōge this people/ ād ẏ thou art sene face to face/ & ẏ thy clonde standeth ouer them & that thou goest before them by daye tyme in a piler of a clonde/ & in a piler of fyre by nyght. Yf thou shalt kill all this people as the were but one mā then the nacions which haue herde the fame of the/ will speake sayenge: because ẏ Lorde was not able to bringe in this people in to ẏ londe which he swore vnto them/ therfore he slewe them in the wildernesse.

So now lat the power of my Lord be gre
ate/acordynge as thou hast spoken sayenge:
the Lorde is longe yer he be angrye /&d full
of mercy/and suffereth synne and trespace/
and leaueth no man innocent / and visiteth
the vnryghteousnesse of the fathers vppon
ỹ childern/euẽ vpõ ỹ thirde & fourth genera
cion. be mercyfull I beseche ỹ therfore /vnto
ỹ synne of this people acordinge vnto thi gre
ate mercy/& acordinge as thou hast forgeuẽ
this people from Egipte euen vnto this pla
ce.

And the Lorde sayed: I haue forgeuẽ it/
acordynge to thy request. But as trulye as
I lyue/all the erth shalbe fylled with my glo
rye. For of all those mẽ whiche haue sene my
glorye & my miracles which I dyd in Egip
te & in ỹ wildernesse / & yet haue tempted me
now this .x. tymes & haue not herkened vnto
my voyce/there shall not one se the lond whi
che I sware vnto their fathers / nether shall
any of thẽ that rayled apõ me/se it. But my
servaũte Caleb. because there is another ma
ner sprite with hĩ/& because he hath folowed
me vnto the vttmost: him I will bringe in to
the lond which he hath walked in /& his seed
shall conquere it/& also the Amalechites ād
Cananites which dwell in the lowe contrees
Tomorowe turne you and gete you in to the
wildernesse: euen the waye towarde the red
see.

And the Lorde spake vnto Moses ād Aaron sayenge: how longe shall this euell multitude murmure agenst me? I haue herde ỹ murmurynges of ỹ childern of Israel why che they murmure agenste me. Tell them/ỹ the Lorde sayeth. As truely as I lyue/ I wil do vnto you euen as ye haue spoken in myne eares. Youre carkasses shall lye in this wilderneſſe/ nether shall any of these numbres which were numbred from. xx. yere ą aboue of you which haue murmured agenst me come in to the londe ouer which I lifted myne hande to make you dwell therein/ saue Caleb the sonne of Jephune/ and Josua the sonne of Nun.

And youre childern whiche ye sayed shuld be a praye/ thē I will bringe in/ ą they shall knowe the londe which ye haue refused/ and youre carkesses shall lye in this wilderneſſe And youre childern shall wādre in this wilderneſſe. xl. yeres ą suffre for youre whoredome vntill your carkasses be wasted in the wilderneſſe/ after the numbre of the dayes in which ye serched out ỹ londe. xl. dayes/ ą euery daye a yere: so that they shall bere your vnrighteousnes. xl. yere/ ą ye shall fele my vengeaunce I the Lorde haue sayed ỹ I will do it vnto all this euell congregacion ỹ are gathered together agenst me: euen in thys wilderneſſe ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the londe/and which (when they came agayne) made all the people to murmure agenst it in that they brought vpp a slaunder apon ỹ londe: dyed for their bryngenge vp that euell slaunder apon it/and were plaged before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephunne which were of ỹ mẽ that went to serche the londe/lyued still. And Moses telde these sayenges vnto all the childern of Israel/and the people toke great sorowe.

And they rose vp yerlee in the mornynge & gatt them vpp in to the toppe of the mountayne sayenge: lo we be here/ād will goo vpp vnto the place of which the Lorde sayed/for we haue synned. And Moses sayed: wherfore will ye goo on this maner beyonde the worde of the Lorde: it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/& ye will fall apon the swerde: because ye are turned a waye from ỹ Lorde/and therfore the Lorde wyll not be with you.

But they were blynded to goo vpp in to ỹ hyll toppe: Neuer the lather/the arke of the testament of the Lorde and Moses departed not out of the hoste. Then the Amalekytes ād the Cananites which dwelt in that hill/came

Blinde reason which yers while wolde not let them beleue in Gods worde/ teacheth them now to trust in their awne werkes.

doune and smote them and hewed the: ene
vnto Horma.

¶ The. xv. Chapter.

AND the Lorde spake vnto Moses saye
ge: speake vnto the children of Israel
saye vnto them: when ye be come into y
londe of youre habitacion which I gene vnto
you/ and will offre an offerynge apon the fy
re vnto the Lorde/ whether it be a burntoffe
rynge or a speciall vowe or frewill offerynge
or yf it be in youre principall festes to make a
swete sauoure vnto the Lorde/ of the oxen or
of the flocke.

Then/ let him that offereth his offerynge
vnto the Lorde/ bringe also a meatofferynge
of a tenth deale of floure myngled with the
fourth parte of an hin of oyle/ and the fourth
parte of an hin of wine for a drynkofferynge
and offer with y burntofferynge or any other
offerynge when it is a lambe. And vnto a ra
thou shalt offer a meatofferynge of .ij. tenth
deales of floure/ myngled with y thyrde par
te of an hin of oyle/ and to a drynkofferynge
thou shalt offer the thyrde parte of an hin of
wyne/ to be a swete sauoure vnto the Lorde.

When thou offerist an oxe to a burntoffe
rynge or in any speciall vowe or peaseofferin
ge vnto the Lorde/ then thou shalt bringe vn
to an oxe/ a meatofferynge of .iij. tenth deales

of flour myngled with halfe an hin of oyle.
And thou shalt bringe for a drynkofferynge
halfe an hin of wyne/that is an offerynge of
a swete sauoure vnto the Lorde. This is the
maner that shalbe done vnto one ox/one ram
a lambe or a kyd. And accordynge to the num
bre of soche offerynges/thou shalt encrease ỹ
meate offerynges and the drynkofferynges
All that are of youre selues shall do these
thinges after this maner / when he offereth
an offerynge of swete sauoure vnto the Lorde
And yf there be a straunger with you or be
amonge you in youre generacions/and will
offer an offerynge of a swete sauoure vnto ỹ
Lorde: euen as ye do/so he shall doo. One or
dynaunce shall serue both for you of the con
gregacion/and also for the straunger. And it
shalbe an ordynaunce for euer amonge youre
children after you/that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one maner shall serue/both for you and for ỹ
straunger that dwelleth with you.
And the Lorde spake vnto Moses saye
ge: speake vnto the children of Israel ād saye
vnto them: When ye be come into the londe
whether I will bringe you/then whē ye will
eate of the bred of the londe / ye shall geue an
heue offerynge vnto the Lorde. Ye shall geue
a cake of the first of youre dowe vnto an heue
offerynge: as ye do the heue offerynge of the
barne / euen so ye shall heue it.

Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge/thorow out youre generacions.

Yf ye ouerse youre selues and obserue not all these commaundmētes which the Lorde harb spoken vnto Moses/ & all that the Lorde harb commaunded you by ỹ hāde of Moses/from the first daye forwarde that the Lorde commaunded amonge youre generacions: when ought is commytted ignorantly before the eyes of the congregacion/ then all the multitude shall offer a calfe for a burntofferynge to be a swete sauoure vnto the Lorde/ & the meatofferynge and the drynkofferynge therto/ acordynge to the maner: and an he goote for a synofferynge. And the preast shall make an atonement for all the multitude of ỹ childern of Israel/ ād it shalbe forgeuen the for it was ignorauncē. And they shall bryngе their giftes vnto the offerynge of the Lorde/ and their synofferynge before the Lorde for their ignorauncē. And it shalbe forgeuen vnto all the multitude of the childern of Israel/ & vnto the straunger that dwelleth amōge you: for the ignorauncye perteyneth vnto all the people.

Yf any one soule synne thorow ignorauncē he shall bryngе a she goote of a yere olde for a synofferynge. And the preast shall make an atonement for the soule that synned ignorauntly with the synofferynge before the

Lorde and reconsyle him/ and it shalbe forge
uen him. And both thou that art borne one of
the childern of Israel and the straunger that
dwelleth amonge you shall haue both one la-
we/ yf ye synne thorow ignorauncye.

And the soule that doth ought presump-
tuously/ whether he be an Israelite or a strā
ger/ the same hath despysed the Lorde. And
that soule shalbe destroyed from amonge his
people/ because he hath despised the worde of
the Lorde & hath brokē his cōmaūdmentes/ ỹ
soule therfore shall perysh ād his synne shal-
be apon him.

And whyle the childern of Israel were in
the wildernesse/ they founde a man gatheryn
ge stickes vppon the Sabath daye. And they
ỹ founde him gatherynge stickes / broughte
him vnto Moses and Aaron and vnto all ỹ
congregacion: ād they put him in warde/ for
it was not declared what shulde be done vn-
to him. And the Lorde sayed vnto Moses: ỹ
mā shall dye. let all the multitude stone him
with stones without the hoste. And all ỹ mul
titude broughte him without the hoste ād sto-
ned him with stones/ and he dyed as the Lor
de commaunded Moses.

And the Lorde spake vnto Moses sayen
ge: speake vnto the childern of Israel and byd
them/ that they make them gardes apon the
quarters of their garmētes thorow out the-
ir generacions/ ād let them make the gardes

Gods sig-nes were to put men in remēbraunce of his worde / that they ſhuld not ſeke a waye to pleaſe God after their awne imagi-nacion.

of ribandes of Jacyncte And the garde ſhall be vnto you to loke apon it / that ye remembre all the commaundmentes of the Lorde and doo them: that ye ſeke not a waye after youre awne hertes and after youre awne eyes / for to goo a whoorynge after them: but that ye remembre and doo all my commaundmentes and be holy vnto youre God / for I am ỹ Lorde youre God / which broughte you out of ỹ londe of Egipte / to be youre God. I am the Lorde God.

¶ The. xvi. Chapter.

AND Corah the ſonne of Jezehar the ſonne of Cahath the ſonne of Leui: & Dathan & Abiram the ſonne of Eliab / and On the ſonne of Peleth / the ſonne of Ruben: ſtode vpp before Moſes / with other of the childern of Iſrael. cc. hundred and fyfty / heedes of the congregacion / and counceilers / and men of fame / and they gathered thē ſelues together agenſt Moſes and Aaron & ſayed vnto them: ye haue done ynough. For all the multitude are holy euery one of them / and the Lorde is amonge them. Why therfore heue ye youre ſelues vpp aboue the congregacion of the Lorde.

When Moſes herde it / he fell apon his face and ſpake vnto Corah and vnto all his companye ſayenge: tomorow the Lorde will ſhewe who is his and who is holy / and will take them vnto him / and whom ſo euer he

hath chosen / he wil̄ cause to come to him. This doo: take fyre pannes / thou Corah and all thi companye / and do fyre therein ād put ces thereto before the Lorde tomorowe: And then whom soeuer the Lorde doeth chose / the same is holy. Ye make ynough to doo ye chil dern of Leui.

And Moses sayed vnto Corah: heare ye childern of Leui / Semeth it but a small thynge vnto you / that ỳ God of Israel hath sepa rated you frō the multitude of Israel to bryn ge you to him / to doo the seruyce of the dwel lynge place of the Lorde / and to stonde before the people to minystre vnto them: he hath ta ken the to him and all thi brethern the sonnes of Leui with the / and ye seke the office of ỳ prie ast also. For which cause both thou and all thi companye are gathered together agenst the Lorde: for what is Aaron / that ye shulde murmure agenst him.

And Moses sent to call Dathan ād Abi ram the sonnes of Eliab / and they answered: we will not come. Semeth it a small thynge vnto the that thou hast broughte us out of a londe that floweth with mylke and honye / to kyll us in ỳ wildernesse. But that thou shul dest reygne ouer us also? More ouer thou hast broughte us vnto no londe that floweth with mylke and honye / nether hast geuen us possessions of feldes or of vynes. Ether wilt thou putt out the eyes of these men? we wyll

not come.

And Moses wared very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them / nether haue vexed any of them.

Can ourepre lates so saye?

Then Moses sayed vnto Corah: Be thou ād all thy companye before the Lorde: both thou / they and Aaron to morowe. And take euery man his censer and put cens in them / & come before the Lorde euery man with hys censer: two hundred and fyftie censers / and Aaron with his censer. And they toke euery man his censer and put fyre in them & layed cens thereon / and stode in the dore of the tabernacle of witnesse / and Moses & Aaron also. And Corah gathered all the congregacyon agenst them vnto the dore of the tabernacle of witnesse.

And the glorye of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume them at once. And they fell apon their faces and sayed: O most myghtie God of the spirites of all flesshe / one mā hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah / Dathan & Abiram.

And Moses rose vpp and went vnto Da-

than & Abirā/& the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these wicked men and twych nothinge of theres: lest ye perysshe in all there synnes. And they gate them from the dwellynge of Corah/ Dathan and Abiram/on euery syde. And Dathan and Abiram came out & stode in ẏ dore of there tētes with their wyues/their sonnes and their childern.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes/and that I haue not done them of myne awne mynde: Yf these men dye the comon deth of all men or yf they be visyted after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge/and the erth open hir mouthe and swalowe them and all that pertayne vnto them / so that they goo doune quycke vnto hell: then ye shall vnderstōd/that these mē haue rayled apon the Lorde.

And as soone as he had made an ende of speakynge all these wordes/the grounde clouе asunder that was vnder them/and ẏ erth opened hir mouthe and swalowed them and their housses and all the mē that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the ertye closed apon them / and they perysshed from amonge the

congregacyon. And all Israel that were aboute them/fledde at the crye of them. For they sayed: The erthe myghte happelye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fyftye men that offred cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazer the sonne of Aaron the preaste and let him take vppe the censers oute of the burnynge and scater the fyre here and there/ for the censers of these synners are halowed in theyr deethes: and let them be beten in to thyne plates and fastened apon the altare. For they offred thē before the Lorde/and therfore they are holye and they shalbe a sygne vnto the childern of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered/and bet them and fastened them vpon the altare/ to be a remembraunce vnto the childern of Israel/that no straunger which is not of the seed of Aaron/come nere to offer cens before the Lorde/ that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the childern of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled

the people of the Lorde. And when the multitude was gathered agenste Moses and Aaron/they loked towarde the tabernacle of witnesse. And beholde/the cloude had coue-red it and the glorye of the Lorde appeared. And Moses and Aaron went before the tabernacle of witnesse. And the Lorde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quyckelye. And they fell apon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter / and poure on cens/and goo quyckly vnto the cōgregacion and make an attonement for thē. For there is wrath gone oute from the Lorde/and there is a plage begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacion: and beholde/the plage was begone amonge the people / and he put on cens/and made an attonement for the people. And he stode betwene the deed/ and them that were alyue / and the plage ceased. And the numbre of them that dyed in the plage/were. xiiij. thousande and seuen hundred: besyde them that dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse / and the plage ceased.

¶ The. xvij. Chapter.

AND the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and take of them / for euery pryncypall housse a rod / of their princes ouer the housses of their fathers: euen. xij. roddes / and wryte euery mans name apon his rod. And wryte Aarons name apon the staffe of Leui: for euery heedman ouer the housses of their fathers shall haue a rod. And put the in the tabernacle of witnesse where I wyll mete you. And his rod whom I chose / shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

And Moses spake vnto the childern off Israel / and all the pryncs gaue hym for euery prynce ouer their fathers housses / a rod: euen. xij roddes / and the rod of Aaron was amonge the rodes. And Moses put ỹ roddes before the Lorde in the tabernacle of witnesse. And on the morowe / Moses went in to the tabernacle: and beholde / the rod of Aaron of the houssse of Leui was budded & bare blosomes and almondes. And Moses broughte out all the staues from before the Lorde / vnto all the childern of Israel / & thei loked apon them / and toke euery man his staffe.

And the Lorde sayed vnto Moses: bryng Aarons rod agayne before the witnesse to be kepte for a token vnto the childern of re

beffyon/that their murmurynges maye ceasse fro me/that they dye not. And Moses dyd as the Lorde commaunded him. And the childern of Israel spake vnto Moses sayenge: beholde/we are destroyed and all come to nought: for whosoeuer cometh nye the dwellynge of the Lord/dyeth. Shall we vtterly consume awaye?

¶ The. xviij. Chapter.

AND the Lorde sayed vnto Aaron: Thou and thy sonnes and thy fathers housse with the/ shall bere the faute of that whiche is done amyssse in the holy place. And thou and thy sonnes with the/ shall beare the faute of that whiche is done amyssse in youre preasthode. And thy brethern also ỳ tribe of Leui/ ỳ trybe of thy father take with the/ and let them be yoyned vnto the and minister vnto the. And thou and thy sonnes with the shall minister before the tabernacle of witnesse. And let them wayte apon the and apon all the tabernacle: only let them not come nye the holy vessels & the alter/ that both they & ye also dye not. And let them be by the and wayte on the tabernacle of witnesse/ and on all the seruyce of the tabernacle/ and let no straunger come nye vnto you.

Wayte therfore apon the holye place and

apon the alter/ yͭ there fall' no moare wrath apon the childern of Israel: beholde/ I haue taken youre brethern the leuites from amonge childern of Israel/ to be youres/ as giftes geuen vnto the Lorde to doo the seruyce of the tabernacle of witnesse. And se that both thou and thy sonnes with the take hede vnto youre preastes office/ in all thinges that pertayne vnto the alter and within the vayle. And se that ye serue/ for I haue geuē youre preastes office vnto you for a gifte to do seruyce: & the straunger that cometh nye/ shall dye.

And the Lorde spake vnto Aaron: behold/ I haue geuen the the kepynge of myne heueofferynges in all' the halowed thynges of the childern of Israel. And vnto the I haue geuen them vnto anoyntynge āde to thy sonnes: to be a dutye for euer. This shall be thyne of most holy sacrifyces: All their giftes/ thorow out all' their meatofferynges synneoffrynges and trespaceoffrynges which ch̄e they bringe vnto me: They shalbe most holy vnto the āde vnto thy sonnes. And ye shall eate it in the most holye place: all' that are males shall eate of it: for it shalbe holye vnto the.

And this shalbe thyne: the heueofferynge of their giftes/ thorow out all' the waueofferynges of the childern of Israel/ for I haue geuen them vnto the and thy sonnes/

and thy doughters with the / to be a dutye for euer: and all that are cleane in thy house / shall eate of it / all the fatt of the oyle / of the wyne and of the corne: their firstfrutes which they geue vnto the Lorde that haue I geuen vnto the. The first frutes of all that is in their londes whiche they bringe vnto the Lorde / shalbe thyne: and all that are cleane in thyne houssе / shall eate off it.

All dedicate thinges in Israel / shalbe thine. All that breaketh the matrice of all flesh that men bringe vnto the Lorde / bothe of man and beest / shalbe thyne. Neuerthelater the firstborne of man shalbe redemed / and the firstborne of vncleane beestes shalbe redemed. And their redemptions shalbe at a moneth olde / valowed at .v. sycles of syluer / of the holy sycle. A sycle maketh twentye Geras. But the firstborne of oxen / shepe & gootes shall not be redemed. For they are holy / and thou shalt sprinkle their bloud apon the alter / and shalt burne their fatt to be a sacrifyce of a swete sauoure vnte the Lorde.

And the flesh of them shalbe thyne / as the waue brest and all the right shulder is thyne. All the holy heuefferynges whiche the childern of Israel heue vnto ỹ Lorde / I gene the & thy sonnes & thi doughters with the to be a dutye for euer. And it shalbe a salted couenaunte for euer / before the Lorde: vnto the and to thy seed with the.

And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy enheritaunce among the childern of Israel. And beholde I haue geuen the childern of Leui/the tenth in Israel to enheritc/for the seruyce whiche they serue in the tabernacle of witnesse/that the childrē of Israel henceforth come not nye the tabernacle of witnesse/and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne/ and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall enherete none enheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde/ I haue geuen the Leuites to enherete. Wherfore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherete none enheritaunce.

Ourres/will haue tithes & landes & rētes & kingdomes & empe rics and all.

And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce/ ye shall take an heue offrynge of that same for the Lorde: euen the tenth of that tythe. And it shalbe reckened vnto you for youre heueofferynge/ euen as though ye gaue corne out of the barne or a full offerynge from the wyne presse.

And of this maner ye shall heue an heue offe
ryng vnto ỹ Lorde/of all youre tithes which
ye receaue of the childern of Israel/ & ye shall
geue there of the Lordes heue offeringe vnto
Aaron the preast Of all youre gifres/ye shall
take out the Lordes heue offeryng: euen the
fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye
haue take a waye the fatt of it from it/it shalbe
counted vnto the leuites/as ỹ encrease of cor
ne and wyne And ye shall eate it in all places
both ye and youre housholdes/ for it is youre
reward for youre seruyce in the tabernacle
of witnesse. And ye shall beare no synne by ỹ
reason of it/ when ye haue taken from it the
fatt of it: neither shall ye vnhalowe ỹ halowed
thynges of the childern of Israel/and so shall
ye not dye.

¶ The. xix. Chapter.

AND the Lorde spake vnto Moses and
Aaron sayenge: this is the ordynaun
ce of the lawe which ỹ Lorde cõmaũ
deth sayenge: speake vnto ỹ childern of Isra
el and let them take the a redd cowe with out
spot wherein is no blemysh/ & which neuer ba
re yocke apõ her. And ye shall geue her vnto
Eleazer the preast/ and he shall bringe her
with out the hoste and cause her to be slayne
before him.

And Eleazar ỹ preast shall take of hur blou
de vppon his fynger/and spraynkle it streght

towarde the tabernacle of witnesse. vij. tymes
And he shall cause the cowe to be burnt in
his syghte: both skyn/ flesh and blonde/ with
the dounge also. And let the preast take cipresse
wodd/ and Isope and purple cloth/ and cast
it apon the cowe as she burneth. And let the
preast wash his clothes and bathe his flesh
in water/ and then come in to the hoste/ and
preast shalbe vncleane vnto the euen.

And he that burneth her/ shall wash his
clothes in water a bathe his flesh also in wa-
ter/ and be vncleane vntill euen. And one that
is cleane/ shall go and take vpp the asshes of
the cowe/ and put them without the hoste in
a cleane place/ where they shall be kepte to
make sprynklynge water for the multitude of
the children of Israel: for it is a synofferynge
And let him that gathereth the asshes of the
cowe/ wash his clothes/ and remayne vncle-
ane vntill euen. And this shalbe vnto the chil-
dern of Israel and vnto the straunger that dwel-
leth amonge them/ a maner for euer.

Here came holy water

He that towcheth any deed persone/ shal
be vncleane. vij. dayes. And he shall purifye
him selfe with the asshes the thyrde daye and
then he shalbe cleane the seuenth daye. And
yf he purifye not himselfe the thyrde daye then
the seuenth daye/ he shall not be cleane. Who-
soeuer towcheth any persone that dyeth (as ye
flesh not him selfe/ defyleth the dwellynge

the Lorde: And therfore that soule shalbe rooted out of Israel/because he hath not sprynkled the sprynklynge water vppon him. he shalbe vncleane/and his vnclennesse shall remayne vppon him.

This is the lawe of the man that dyeth in in a tent: all that come in to the tent and all ꝑ is in the tent/shalbe vncleane. vij dayes. And all the vessels that be opē which haue no lyd nor coueryng apon them/are vncleane. And whosoeuer with hath one that is slayne with a swerde in the feldes/or a deed persone/or a bone of a deed man/or a graue: shall be vncleane. vij. dayes.

And they shall take for an vncleane persone/of the burnt asshes of the synofferynge/& put runnynge water thereto in to a vessell. And a cleane persone shall take Isope and dyppe it in the water/and sprynkle it apon ꝑ tent and apon all the vessells and on the soules that were there/and apon him that touched a bone or a slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and wasshe his clothes and bathe him selfe in water/and shalbe cleane at euen.

If any be vncleane and sprynkle not him selfe/the same soule shalbe destroyed frō amōge the congregacion: for he hath defiled

the holy place of the Lorde. And he that
nitch ȳ ſprynklynge water / ſhall wa
clothes.

And he that toucheth the ſprynklynge
ter / ſhalbe vncleane vntill euē. And what
euer ȳ vncleane perſone toucheth / ſhalbe v
cleane. And the ſoule that toucheth it / ſhalb
vncleane vntill the euen.

¶ The. xx. Chapter.

ANd the whole multitude of ȳ childern
of Iſrael / came in to the deſerte of Si
in the firſt moneth / & the people dwe
at cades. And there dyed Mir Iam / & was
buried there. Now ouer there was no water
for the multitude / wherfore they gathered the
ſelues togither agēſt Moſes and agēſt Aa
ron. And the people chode with Moſes and
ſpake ſayenge: wold God that we had peryſ
ſhed when oure brethern peryſſhed before ȳ
Lorde. Why haue ye brought the congrega
cion of the Lorde vnto this wilderneſſe / that
both we & oure catell ſhulde dye here? Where
fore brought ye vs out of Egipte / to bringe
vs in to this vngracious place / which is no
place of ſeed nor of fygges nor vynes nor of
pomgranates / nether is there any water to
drynke?

And Moſes and Aaron went from the
congregacion vnto the dore of the tabernacle
of witneſſe / and fell apon their faces. And ȳ
glorye of the Lorde appered vnto them. And

[illegible] brother Aaro
[illegible]/and saye vnto the
[illegible] eyes/that he geue forth his
[illegible] And then shalt bryng the water out
of the rocke and shalt gene the company drynk
e/and their beestes also.

And Moses toke the staffe from before ỹ
Lorde/as he commaunded him. And Mo-
ses and Aaron gathered the congregacion
together before the rocke/ād he sayed vnto thē
heare ye rebellyons/must we fetch you water
out of this rocke? And Moses lifte vp his hā-
de with his staffe and smote the rocke.ij.ys
mes/and the water came out abundantly/ &
the multitude dranke and their beestes also.

And the Lorde spake vnto Moses & Aa-
ron: Because ye beleued me not/to sanctifye
me in the eyes of the childern of Israel/there-
fore ye shall not bryng this congregacion in
to the londe which I haue geuen them. This
is the water of stryffe/because the childern of
Israel stroue with the Lorde/& he was sanc-
tifyed apon them.

And Moses sent messengers from cades
vnto the kynge of Edome. Thus sayeth thi
brother Israel: Thou knowest all the trauell
ỹ hath happened vs/how oure fathers wēt
doune into Egipte/and how we haue dwelt
in Egipte a longe tyme/and how the Egip-
tians vexed both vs and oure fathers. Then

we cryed vnto the Lorde and he herde our voyces/and sent an angell and hath fett us out of Egipte. And beholde/we are in Cades a cite harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vyneyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and nether turne vnto ỳ ryghte hande nor to ỳlefte/vntill we be past thi contre.

And Edom answered him: Se thou come not by me/lest I come out agēst the with the swerde And the childern of Israel sayed vnto him: we will goo by the beeten waye: & yf ether we or oure catell drynke of thi water/we will paye for it/we wyll doo nomoare but passe thorow by fote only. And he sayed: ye shall not goo thorow. And Edom came out agenst him with moch people and with a myghtie power. And thus Edom denyed to gene Israel passage thorow his contre. And Israel turned a waye from him.

And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vpon the costes of the londe of Edom sayenge: let Aaron be put vnto his people/for he shall not come in to the londe which I haue

euen vnto the childern of Jsrael: because ye
shobeyed my mouth at the water of stryffe
Take Aaron and Eleazer his sonne/ & bryng
them vpp in to mount Hor/ and stryppe
Aaron out of his vestimentes and put them
pon Eleazer his sonne/ād let Aaron be put
nto his people and dye there.

And Moses dyd as the Lorde commaun
ded: and they went vpp in to mount Hor in
the syghte of all the multitude. And Moses
oke off Aarons clothes and put them apon
Eleazer his sonne/ and Aaron dyed there in
the toppe of the mount. And Moses & Eleaz
er came doune out of the mount. And all ỹ
house of Jsrael morned for Aarō. xxx. dayes

The. xxi. Chapter.

AND when kynge Arad the cananite
which dwelt in the south parties/ har
de tell that Jsrael came by the waye
that the spies had founde out: he came and
foughte with Jsrael and toke some of them
presoners. Then Jsrael vowed a vowe vnto
the Lorde and sayed: Yf thou wilt geue this
people in to oure hādes/ we will destroye the-
r cities. And the Lorde herde ỹ voyce of Js-
rael/ād delyuered them the Cananites. And
they destroyed both them and their cities/ and
called the place Horma.

Hence cō
tonsnes fet
monethes.
myndes and
hath encrea
sed thē with
yeres myn
des ād seuen
yeres mīdes
ye as longe
as the wife
liueth she
must once in
the yere offer
some what
for her olde
husbond.

Then they departed from mount hortowarde the redd se: to compasse the londe of Edō. And the soules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought us out of Egipte/ for to dye in the wildernesse for here is nether bred nor water/ and oure soules lotheth this lyghte bred.

Then the Lorde sent fyrie serpentes amōge the people/ which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned/ for we haue spoken agenst the Lorde and agenst the make intercessiō to the Lorde/ that he take away the serpentes from us And Moses made intercessiō for the people. And the Lorde sayed vnto Moses: make the a serpent ād hāge it vpp for a sygne/ and lett as many as are bytten loke apon it and they shall lyue. And Moses made a serpent of brasse ād sett it vp for a sygne And when the serpentes had bytten any man/ he went and behelde the serpent of brasse and recouered.

And the childern of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on the east syde. And they remoued thence/ and pitched apon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō/ which ryuer is in the wildernesse/ and cometh out of

the costes of the Amorites: for Arnon is the border of Moab / betwene Moab and the Amorites. Wherfore it is spoken in the boke of the warre of the Lorde: goo with a violence / both on the ryuer of Arnon and on the ryuers heed / whiche shoteth doune to dwell at Ar / and leneth vppon the costes of Moab.

And from thence they came to Bear / whiche is the well where of the Lorde spake vnto Moses: gather the people together / that I maye gene them water. Then Israel sange this songe: Aryse vpp well / synge thereto: The well whiche the rulers dygged and the captaynes of the people with the helpe of the lawegeuer and with their staues.

And from this wildernesse they went to Matana / and from Matana to Nahaliel / and from Nahaliel to Bamoth / and from Bamoth to the valay that is in the felde of Moab in the toppe of Pisga which boweth towarde the wildernesse.

And Israel sent messengers vnto Sihō / kynge of the Amorites sayenge: let vs goo thorow thy londe. we will not turne in to thy feldes nor in to thy vyneyardes / nether dryncke of the water of the welles: but we will goo alonge by the comon waye / vntill we be past thy contre. And Sihō wolde gene Israel no licence to passe thorow his contre / but gathered all his people together & went out agēst

Israel in to the wildernesse. And he came to Jahaza and fought with Israel.

And Israel smote him with the edge of the swerde and conquered his londe / from Arnon vnto Jabock: euen vnto the childern of Ammon. For the borders of the childern of Ammon / are stronge. And Israel toke all these cities & dwelt in all ỹ cities of ỹ Amorites: in Esbon and in all the townes that longe there to. For Esbon was the citie of Sihon the kinge of the Amorites which Sihon had fought before with the kinge of the Moabites / ād had taken all his londe out of his hande / euen vnto Arnon.

Wherfore it is a prouerbe: goo to Hesbō and let the citie of Sihon be bylt ād made redye for there is a fyre gone out of Hesbon & a flame frō the citie of Sihō ād hath cōsumed Ar of the Moabites and the men of the hylles of Arnon. Wo beto the Moab: o people of Chemos ye are forlorē. His sonnes are put to flighte & his doughters brought captyne vnto Sihon kinge of the Amorites. There lighte is out from Hesbon vnto Sihon and we made a wildernesse euen vnto Nopha whiche reacheth vnto Medeba. And thus Israel dwelt in the londe of the Amorites.

And Moses sent to serche oute Jaezer / & they toke the townes belongynge thereto ād conquered the Amorites that were there.

And then they turned and went vppe towar de Baſon. And Og the kynge of Baſon ca- me out agenſt them/both he and all his peo- ple/to warre at Edrei. And the Lorde ſayed vnto Moſes: feare him not/for I haue dely- uered him in to thy handes with all his pe- ople and his lande. And thou ſhalt do with him as thou dydeſt with Sihon the kynge of the Amorites which dwelt at Heſbon. And they ſmote him and his ſonnes and all hys people/vntyll there was not̄inge left him. And they conquered his lande. And ỹ child ren of Iſrael remoued and pitched in the fel- des of Moab/on the other ſyde of Iordane/ by Jericho.

The. xxij. Chapter.

AND Balac the ſonne of Ziphor ſa we all that Iſrael had done to the Amorites/and the Moabites we re ſore afrayed of the people/becauſe they we re many/and abhorred the childern of Iſrae el: And Moab ſayed vnto the elders of Ma dian/now this companye hath lickte vpp all that are rounde aboute vs/as an oxe lyckth vp the graſſe of the felde. And Balac the ſonne of Ziphor was kinge of the Moabites at that tyme.

And he ſent meſſangers vnto Balam the ſonne of Beor/the interpreter whiche dwelt vppon the ryuer of the lande of the childern

of his folke/to call him sayenge: beholde/there is a people come out of Egipte which couereth the face of the erthe and lye euen harde by me. Come nowe & felashippe and curse me this people. For they are to myghtie for me/ so peraduenture I myghte be able to smyte them and to dryue them oute of the londe. For I wote that whome thou blessest shal be blessed / and whome thou curseste shalbe cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the sothe sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary here all nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with the? And Balam sayed vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayenge: beholde/there is a people come out of Egipte and couereth the face of the erthe: come now therfore and curse me them / that so peradventure I maye be able to ouercome them in batell/ and to dryue thē out. And god sayed vnto Balam: thou shalt not goo with them/ neyther curse the people / for they are blessed.

And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett you vnto youre lande/for the Lorde will not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greatter companye of lordes ād more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh/ let nothynge let the to come vnto me/ for I will greatly promote the vnto great honoure/ād will doo whatsoeuer thou sayest vnto me/ come therfore I praye the/ curse me this people.

And Balam answered and sayed vnto the servauntes of Balac: Yf Balac wolde geue me his houssfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/ to do lesse or moare. Neuertheless taryeye here all nyghte: that I maye wete/ what the Lorde will saye vnto me ence moare. And God came to Balam by nyghte and sayed vnto him: Yf the men come to fat the/ ryse vppe and goo with them: but what I saye vnto the/ that onlye thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrye because he went. And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys

asse and two seruauntes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vyneyardes / where was a walle on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenshed vnto the walle and thrust Balams fote vnto the walle / and he smote her agayne. And the angell of ỹ Lorde went forder and stode in a narowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouthe of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smytest me this. iij tymes? And Balam sayde vnto the Asse: because thou hast mocked me: I wolde that I had a swerde in myne hande / that I myght now kyll the. And the asse sayed vnto Balam: am not I thyne asse whiche thou hast rydden vppon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

the? And he sayed/ nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde stondinge in the waye/ with his swerde drawen in his honde. And he bowed him selfe and fell flatt on his face. And ỳ angell of ỳ Lord sayed vnto him: Wherfore smytest thou thyne asse this. iij. tymes? beholde/ I came oute to resyst the/ for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had surely slayne the and saued her alyne. And Balam sayed vnto the angell of ỳ Lorde: I haue synned: for I wist not that thou stodest in the waye agenst me. Now therfore yf it displease thyne eyes/ I will turne agayne. And the angell sayde vnto Balam/ goo with the men: but in any wise/ what I saye vnto the/ that saye. And Balam went with the lordes of Balac.

And when Balac herde that Balã was come he went out agenst him vnto a cytie off Moab that stode in the border of Arnõ/ whiche was the vtmost parte of his contre. And Balac sayed vnto Balam: dyd I not sende for the/ to call the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothynge at all

ſaue what God putteth in my mouthe that muſt I ſpeake. And Balam went with Balac/and they came vnto the cytie of Huzoth. And Balac offered oxen and ſhepe/& ſent for Balam and for the lordes that were with hym.

The. xxiij. Chapter.

AND on the morrynge Balac toke Balam and brought him vpp into the hye place of Baalk/ād thēce he ſawe vnto the vtmoſt parte of the people. And Balam ſayed vnto Balac: bylde me here ſeven alters and prouyde here ſeuē oxen and ſeuen rammes. And Balac dyd as Balam ſayed. And Balac and Balam offered on euery alter an oxe and a ram. And Balam ſayed vnto Balac: ſtonde by the ſacrifyce/whyle I goo to wete whether the Lorde will come ād mete me: & what ſoeuer he ſheweth me/I will tell the/ and he went forthwith.

And god came vnto Balam/and Balam ſayed vnto him: I haue prepared. vij. alters/ and haue offered apō euery alter/an oxe & a ram. And ꝑ Lorde put a ſayenge in Balās mouth & ſayed: goo agayne to Balac & ſaye on this wyſe. And he went agayne vnto him and loo/he ſtode by his ſacrifice/both he ād all the lordes of Moab. And he began hys parable and ſayed: Balac the kinge of

Balac hath fett me fro Mesopotamia out of
the mountaynes of the easte sayenge: come &
curse me Jacob/come and defye me Jsrael.
How shall I curse whom God curseth not The pope &
and how shall I defye whom the Lorde de- tell howe.
ieth not: from the toppe of ỹ rockes I se him
and from the hylles I beholde him: loo/ỹ pe-
ple shall dwell̃ by him selfe and shall not be
reckened amõge other nacions. Who can tell
the dust of Jacob & the numbre of the fourth
parte of Jsrael. I praye God that my soule/
maye dye the deeth of the righteous/ ād that
my last ende maye be like his.

And Balac sayed vnto Balam/what hast
thou done vnto me? I fett ỹ to curse myne ene
myes: and beholde/ thou blessest them. And
he answered and sayed: must I not kepe that
and speake it/ which the Lorde hath put in
my mouthe? And Balac sayed vnto him: Co-
me I praye the with me vnto another place/
whence thou shalt se them/ and shalt se but ỹ
vtmoste parte of them ād shalt not se them all
and curse me them there.

And he brought him in to a playne felde
where men myght se farre/euen to the toppe
of Pisga/and bylt. vij. alters and offered an
ore and a rā on enery alter. And he sayed vn-
to Balac: stonde here by thi sacrifyce whyle
I goo yonder. And the Lorde mett Balam
and put wordes in his mouth and sayed: goo
agayne vnto Balac ād thus saye. And when

he came to him: beholde/he stode by his sacri
fyce and the lordes of Moab with him And
Balac sayed vnto him: what sayeth ỹ Lorde?
And he toke vp his parable and sayed: ry-
se vpp Balac and heare/and herken vnto me
thou sonne of Ziphor The Lorde is not a mā/
that he can lye/nether the sonne of a mā that
he can repent: shulde he saye and not doo/or
shulde he speake and not make it good? behel-
de/I haue begon to blesse and haue blessed/
and can not goo backe there fro. He beheld
no wikednesse in Jacob nor sawe Idolatrye
in Israel: The Lorde his God is with him/
and the trompe of a kynge amonge thē. God
that brought them out of Egipte/is as the
strength of an vnycorne vnto them/for there
is no sorcerer/in Jacob/nor sothsayer in Is-
rael. When the tyme cometh/it wylbe sayed of
Jacob & of Israel/what God hath wrought
Beholde/ỹ people shall ryse vp as a lyonesse
and heue vpp hym selfe as a lion/& shall not
lye downe agayne/vntill he haue eaten of the
praye and drenke of the blonde of them that
are slayne.
And Balac sayed vnto Balam: nether cur-
se them nor blesse thē. And Balam answe-
red ād sayed vnto Balac: tolde not I the sayē-
ge/all that the Lorde byddeth me/ỹ I must
doo? And Balac sayed vnto Balam: come I
praye the/I will bringe the yet vnto another
place: so peraduenture it shall please God/that

thou mayst curse thē there. And Balac brought Balam vnto the toppe of Peor/ that boweth towarde the wildernesse. And Balam sayed vnto Balac: make me here. vij. alters/ & prepare me here. vij. bullockes and. vij. rāmes And Balac dyd as Balam had sayed/ and offered a bullocke and a ram on euery alter.

¶ The. xxiiij. Chapter.

WHen Balam sawe that it pleased ye Lorde that he shulde blesse Israel/ he went not as he dyd twyse before to fett sothsayenge/ but sett his face towarde ye wildernesse/ and lyfte vpp his eyes and loked apon Israel as he laye with his trybes/ and the spirite of God came apon him. And he tokc vp his parable and sayed: Balā the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighty/ which falleth downe & his eyes are opened.

How goodly are the tentes of Jacob and thine habitacions Israel/ euen as the brode valeyes and as gardens by the ryuers syde/ as the tentes which the Lorde hath pitched & as ciperstrees apon the water. The water shall flowe out of his boket and his seed shall be many waters/ and his kynge shalbe hyer then Agag/ And his kyngdome

shalbe exalted. God that brought hym out of Egipte is as the strenght of an vnycorne vnto hym/and he shall eate the nacions that are his enemies and breake their bones and persethem thorow with his arowes. He couched him selfe and laye doune as a lion and as a lyonesse/who shall stere him vp? blessed is he that blesseth the/&d cursed is he that curseth the.

And Balac was wroth with balam and smote his handes together / and sayed vnto him: I sent for the to curse myne enemyes: & beholde/thou hast blessed them this thre tymes/and now gett the quyckly vnto thi place. I thought that I wolde promote the vnto honoure/but the Lorde hath kepte the backe from worshepe. And Balam sayed vnto Balac: tolde I not thi messengers which thou sentest vnto me sayenge: Yf balac wolde geue me his house ful of syluer &d golde/ I cannot passe the mouth of the Lorde/to doo ether good or bad of myne awne mynde. What the Lorde sayeth/that must I speake. And now beholde/I goo vnto my people: come let me shewe the/what this people shall doo to thi folke in the later dayes.

And he began his parable &d sayed: Balam the sonne of Beor hath sayed/and ỳ man that hath his eye open hath sayed/ & he hath sayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeth ỳ

vision of the almighty/and when he falleth downe hath his eyes opened. I se him but not now/I beholde him but not nye. There shall come a starre of Jacob and rysea cepter of Israel/which shall smyte ỹ coostes of Moab and vndermyne all the childern of Seth. And Edom shalbe his possession/and ỹ possession of Seir shalbe their enimyes/ and Israel shall doo manfully. And out of Jacob shall come he that shall destroye the remnaūt of the cities.

And he loked on Amaleck and began his parable and sayed: Amaleck is the first of the nacions/but his latter ende shall peryshe vtterly. And he loked on the Kenites/and toke his parable and sayed: stronge is thi dwellyng place and put thi nest apon a rocke/ Neuer thelater thou shalt be a burnynge to Kain/ vntill Assur take ỹ prisoner. And he toke his parable & sayed: Alas/who shall lyue when God doeth this? The shippes shall come out of the coste of Cittim and subdue Assur and subdue Eber/and he him selfe shall peryshe at the last. And Balam rose vp and went and dwelt in his place: and Balac also went his waye.

¶ The. xxv. Chapter.

And Israel dwelt in Sittim/ and the people began to commyt whoredome with the doughters of Moab/ which called the people vnto ỹ sacrifyce of their gods

des. And the people ate and worshipped the
ir goddes/and Israel coupled him selfe vn
Baal Peor. Then ỹ Lorde was angrie wit
Israel/and sayed vnto Moses: take all ỹ hea
des of the people/and hange them vp vnto ỹ
Lorde agenst the sonne/that the wrath of the
Lorde maye turne awaye from Israel. And
Moses sayed vnto the iudges of Israel: goo
and slee those men that ioyned thē selues vn
to Baal Peor.

And beholde/one of the childern of Israel
came and broughte vnto his brethern/a Ma
dianitish wife euen in the sighte of Moses &
in the sighte of all the multitude of ỹ childern
of Israel/as they were wepynge in the doore
of the tabernacle of witnesse. And when Phi
neas the sonne of Eleazer the sonne of Aarō
the preast sawe it/he rose vp out of the compa
nye and toke a wepon in his hande/ and wēt
after the man of Israel into the horehousse/ &
thrust them thorow: both the man of Israel
and also the woman euen thorow the belye of
hir. And the plage ceased from the childern
of Israel. And there dyed in the plage. xxiiij.
thousande.

And the Lorde spake vnto Moses sayen
ge: Phineas the sonne of Eleazer the sonne of
Aaron the preast/ hath turned myne anger
awaye from the childern of Israel/because he
was gelous for my sake amonge them/that I
had not cōsumed the childern of Israel in my

elousye. Wherfore saye: behold/ I geue vn-
to hym my couenaunte of pease/ and he shall
haue it and his seed after him/ euen the coue-
naunte of the preastis office for euer/ because
he was gelous for his Gods sake and made
an atonement for the childern of Israel.

The name of the Israelite which was smyt
ten with the Madianitish wife/ was Simri
the sonne of Salu/ a lorde of an auncięt hous-
se amonge the Simeonites. And the name
of the Madianitish wife/ was Cosbi the dou-
ghter of Zur and heed ouer the people of an
auncient houssе in Madian.

And the Lorde spake vnto Moses saye-
ge: vexe the Madianites and smyte them/ for
they haue troubled you with their wiles with
the which they haue begyled you/ thorow Pe-
or and thorow their syster Cosby ỹ dowghter
of a lorde in Madian/ which was slayne in ỹ
daye of the plage for Peors sake.

¶ The. xxvi. Chapter.

AND after the plage/ ỹ Lorde spake vn-
to Moses and vnto Eleazer sayenge:
take the number of all the multitude of
the childern of Israel from. xx. yere ād abone
thorow out their fathers houssеs/ all that are
able to goo to warre in Israel. And Moses &
Eleazer the preast tolde them in the feldes

of Moab/by Jordane fast by Jericho/fro
xx. yere and aboue/ as the Lorde commaun
ded Moses. And the childern of Jsrael tha
came out of Egipte/were.

Ruben the eldest sonne of Jsrael. The ch
dern of Ruben were/ Hanoch/ of whome co
meth the kynred of the Hanochites: & of Pa
lu/cometh the kynred of the Paluites: And
of Hesron/cometh the kynred of the Hesron
tes: and of Carmi/cometh the kynred of th
Carmites. These are the kynredes of the Ru
benites/which were in numbre. xliij. thousan
de. vij. hūdred an. xxx. And the sonnes of Pa
lu were Eliab. And the sonnes of Eliab we
re: Nemuel/ Dathan and Abiram.

This is that Dathan and Abiram couns
celers in the cōgregacion/which stroue agēst
Moses and Aaron in the companye of Co
rah/when they stroue agenst the Lorde. And
the erth opened hir mouth ād swalowed thē
and Corah also / when the multitude dyed/
what tyme the fyre consumed. cc. hundred and
fiftie men/and they became a signe: Notwith
stondynge/the childern of Corah dyed not.

And the childern of Simeon in their kyn
redes were: Nemuel/of whom cometh ỳ kyn
red of the Nemuelites: Jamin/ of whom co
meth the kynred of the Jaminytes: Jachin/ of
whom cometh the kynred of the Jachinites:
Serah/of whome cometh the kynred of the
Serahites: Saul/of whom cometh the kyn

red of the Saulites. These are the kynredes of the Simeonites: in numbre. xxij. thousande and. iij. hundred.

And the childern of Gad in their kynredes were: Zephon/ of whom cometh the kynred of the Zephonites: and of Haggi/ cometh the kynred of the Haggites: and of Suni/ cometh the kynred of the Sunites: and of Aseni/ cometh the kynred of the Asenites: and of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: and of Ariel cometh the kynred of the Arielites. These are the kynredes of the childeren of Gad/ in numbre. xl. thousande and. v. hundred.

The childern of Juda: Er and Onã/ whiche dyed in the londe of Canaan. But the childern of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of ỹ Pharesites: and of Serah cometh the kynred of the Serahites. And the childern of Phares were Hesron/ of whom cometh the kynred of the Hesronites: and of Hamul cometh ỹ kynred of the Hamulites. These are the kynredes of Juda/ in numbre. lxxvi. thousande and. v. hundred.

And the childern of Jsachar in their kyndes were: Tola/ of whõ cometh ỹ kynred of the Tolaites: & Phuva/ of whõ cometh ỹ kynred of the Phuvaites: and of Jasub cometh

the kynred of the Jasubites: and of Symron cometh the kynred of the Simronites. These are ỳ kynredes of Jsachar in numbre. lxiiij thousande and .iij. hundred.

The childern of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Jahcleel / cometh the kynred of the Jehalelites. These are the kynredes of Zabulon: in numbre. lx. thousand & .v. hundred.

The childern of Joseph in their kinredes were: Manasse ād Ephraim. The childern of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Gilead / of whom cometh the kinred off the Gileadites. And these are the childern of Gilead: Hieser / of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel ỳ kinred of the Asrielites: and of Sichem cometh the kinred of the Sichimites: & of Semida cometh the kinred of the Simidites: & of Hepher cometh the kinred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but doughters And ỳ names of ỳ doughters of Zelaphead were: Mahela / Noa / Hagla / Milcha ād Thirza. These are the kinredes of Manasse / in numbre / lij. thousande and seuen hundred.

These are the childern of Ephraim in the

ir kinredes: Suthelah / of whom cometh the kinred of the Suthelahites: and Becher / of whom cometh the kinred of the Becherites: & of Thaha cometh the kynred of the Thahanites. And these are the childern of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in numbre. xxxij. thousande & v. hundred. And these are the childern of Joseph in their kinredes.

These are the childern of Ben Jamin in their kinredes: Bela / of whom cometh the kinred of the Belaites: and of Asbel cometh the kinred of the Asbelites: and of Ahiram / the kinred of the Ahiramites: and of Suphā the kinred of the Suphamites: and of Husphām the kinred of the Huphamites. And the childern of Bela were Ard and Naamā fro whence come the kinredes of the Ardites and of the Naamites. These are the childern of Ben Jamin in their kinredes / and in numbre. xlv. thousande and syxe hundred.

These are the childern of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynreddes of Dan in their generacyons. And all the kynreddes of the Suhamites were in numbre. lxiij. thousand & iij. hundred.

The childern of Asser in their kynredes

were: Jemna/of whom cometh the kynred of the Jemnites: ād Jsui/of whom cometh the kinred of the Jsuites: & of Bria cometh the kinred of the Briites. And the childern of bria were Heber/of whom cometh ỳ kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And ỳ doughter of Asser was called Sarah. These are the kinredes of Asser in numbre. liij. thousande and. iiij. hundred.

The childern of Nephtali in their kynredes were: Jaheziel/of whom came the kynred of the Jahezielites: and Guni/of whom came the kynred of the Gimites: & of Jezer/came the kynred of the Jezerites: and of Sillem the kynred of the Silemites. These are the kinredes of Naphtali in their generacions in numbre. xlv. thousande and. iiij. hundred. These are the numbres of the childern of Jsrael: sixe hundred thousande/& a thousande vij. hundred and. xxx.

And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett/acordinge to the numbre of names: to many thou shalt geue ỳ moare enheritaunce & to fewe ỳ lesse: to euery tribe shall ỳ enheritaūce be geuē acordinge to ỳ numbre therof. Notwithstondinge/ỳ londe shalbe deuyded by lott/& acordinge to ỳ names of ỳ tribes of their fathers/thei shall enherett: & acordinge [illegible] lott thou shalt deuyde their lond/both

to the many and to the fewe.

These are the summes of ỹ leuites in their kinredes: of Gerson/came the kynred of ỹ Gersonites: and of Cahath came the kinred of the Cahathites: and of Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites/the kynred of the Hebronites/the kynred of the Mahelites/the kynred of the Musites/the kynred of the Karahites.

Kahath begate Amram/and Amrams wife was called Jochebed a doughter of Leui/which was borne him in Egipte. And she bare vnto Amram/Aaron/Moses and Mir Jam their syster. And vnto Aaron were borne/Nadab/Abihu/Eleazer and Ithamar. But Nadab and Abihu dyed/as they offered straunge fyre before the Lorde. And the numbre of them was. xxiij. thousande/of all the males from a moneth olde and aboue For they were not numbred amonge ỹ children of Israel/because there was no enheritaunce geuen them amonge the childern off Israel.

These are the numbres of the childern of Israel which Moses and Eleazer the preast numbred in the feldes of Moab/fast by Jordane nye to Jericho. And amonge these there was not a man of the numbre of the children of Israel which Moses and Aaron tolde in the wildernesse of Sinai. For the Lorde

de sayed vnto them/that they shulde dye in ỳ wilderneſſe & that there shulde not be leſte a man of them: saue Caleb the sonne of Jephu ne & Josua the sonne of Nun.

¶ The. xxvij. Chaptre

AND the doughters of Zelaphead the sonne of Heber the sonne of Gilead/ the sonne of Machir the sonne of Ma naſſe/ of the kinredes of Manaſſe the sonne of Joseph (whose names were Mahela/ No a/ Hagla/ Melcha and Thirza) came & sto de before Moses and Eleazer the preast & before the lordes & all the multitude in the do re of the tabernacle of witneſſe sayenge: oure father dyed in the wilderneſſe/ & was not a menge the companye of them that gathered them selues together agenſt the Lorde in the congregacion of Corah: But dyed in his aw ne synne/ and had no sonnes. Wherfore shulde the name of oure fathers be taken awaye from amonge hys kynred/ becau se he had no sonne? Geue vnto vs a poſſeſſyon amonge the brethern of oure fa ther.

And Moses broughte their cause before the Lorde. And ỳ Lorde spake vnto Moses sayenge: The doughters of Zelaphead speke righte: thou shalt geue them a poſſeſſion to en

herete amonge their fathers brethern/ & shalt turne the enheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his enheritaunce vnto his doughter. Yf he haue no doughter/ ye shall geue his enheritaunce vnto his brethern. Yf he haue no brethern/ ye shall geue his enheritaunce vnto his fathers brethern. Yf he haue no fathers brethern/ ye shall geue his enheritaunce vnto him that is nexte to him of his kinred/ & let him possesse it. And this shalbe vnto the childern of Israel an ordynaunce/ and a lawe/ as the Lorde hath commaũded Moses.

And the Lorde sayed vnto Moses: get ỹ vpp into this mount Abrim/ and beholde/ the londe which I haue geuen vnto the childrenof Israel. And whē thou hast sene it/ thou shalt be gathered vnto thy people also/ as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Zin in ỹ stryfe of the congregacion/ that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wilderneſſe of Zin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh/ sett a man ouer the congregacion/ which maye goo in & out before them/ and lede them in and oute

O faithfull & mercifull Moses full onlike oure Balams.

that the congregacion of the Lorde be not as a flocke of shepe without a sheparde.

And ỹ Lorde sayed vnto Moses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes apon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghte. And put of thi prayse apon him that all the companye of ỹ childern of Israel maye heare. And he shall stonde before Eleazer ỹ preast which shall axe councell for him after ỹ maner of the * lighte before ỹ Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/goo in and out.

And Moses dyd as the Lorde commaũded him/and he toke Josua and set him before Eleazer the preast and before all the congregacion/& * put his handes apon him & gaue him a charge/ as the Lorde commaunded thorow the hande of Moses.

There was of likelyhod a bryght stonne in the ephod/ wherei the hie preast loked & sawe the will of God in tymes of neade/ as thou mayst se in the story of Dauid:

This was the maner of the Ebrues to make their officers & of this maner did the apostle make deakons/preasts & bisshopes/ with oute any other ceremony as thou seist i thactes/ād mayst gather of paul to Timothe:

Bred is here borowed & take for all maner of sode generally:

¶ The. xxviij. Chaptre

AND the Lorde spake vnto Moses sayenge: geue ỹ childern of Israel a charge and saye vnto them / that they take hede to offer vnto me ỹ offryng of my * bred in the sacrifyce of swete sauoure/in his due season. And saye vnto thē. This is ỹ offeryng which ye shall offer vnto ỹ Lorde. ij. lābes

of a yeare olde with out spot daye by daye to be a burntofferynge perpetually. One lambe thou shalt offer in the mornynge/and ẏ other at euen/And thereto ẏ tẽth parte of an Epha offloure for a meatofferynge myngled with beten oyle/the fourth parte of an hin: which is a dayly offerynge ordened in the mount Sinai vnto a swete sauoure in the sacrifyce of ẏ Lorde. And the drynkofferynge of the same: the fourth parte of an hin vnto one lambe/ & poure the drynkofferynge in the holy place/to be good drynke vnto the Lorde. And ẏ other lambe thou shalt offer at euen/with the meat offerynge and the drynkofferynge after ẏ maner of the mornynge: a sacrifyce of a swete sauoure vnto the Lorde.

And on the Sabbath daye. ij. lambes of a yere olde a pece and with out spot/ and two tẽthdeales of floure for a meatofferynge myngled with oyle/and the drynkofferynge theres to. This is the burntofferynge of euery Sabbath/besydes the dayly burntofferynge and his drynkofferynge.

And in the first daye of youre monethes/ ye shall offer a burntofferynge vnto the Lorde: two yonge bollockes/and a ram/ and. vij. lambes of a yere olde without spott/ and. iij. tẽthdeales of floure for a meatofferynge mingled with oyle vnto one bollocke/ and. ij. tẽth deales of floure for a meatofferynge myngled with oyle vnto one rã. And euer moare/

a tenthdeale of floure myngled with oyle/for a meatofferinge vnto one lābe. That is a burnt offerynge of a swete sauoure in the sacrifyce of the Lorde. And their drynkofferynges shal be halfe an hin of wyne vnto one bollocke/ād the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burntofferynge of euery moneth thorow out all the monethes of the yere: ¶ one he goote for a synofferynge vnto the Lorde/ which shalbe offered with the dayly burntofferynge and his drynkofferynge.

And the.xiiij.daye of the first moneth shalbe Passeouer vnto the Lorde. And ỳ.xv.daye of the same moneth shalbe a feast / in which vij.dayes men must eate vnleuēded bred The first daye shalbe an holy feast/ so that ye shall do no maner of labor youe worke therein. And ye shall offer a burntofferynge vnto the Lorde.ij.bollockes/one ram/and.vij.lambes of a yere olde without spot / and their meatofferynge of floure myngled with oyle.iij. tenthdeales vnto a bollocke/ and.ij.tenthdeales vnto a ram/and euermoare one tenthdeale vnto a lambe/thorow out the.vij.lambes: ¶ an hegoote for a synofferynge to make an atonement for you. And ye shall offer these/besyde the burntofferynge in ỳ mornynge that is all way offered. And after this maner ye shall offer thorow out the.vij.dayes/the fode of the sacrifice of swete sauoure vnto the Lor

de. And it shalbe done besyde the dayly burnt offerynge and his drynkofferynge. And the seuenth daye shall be an holy feast vnto you/ so that ye shall doo no laboryous worke therein.

And the daye of youre first frutes when ye bringe a new meatofferynge vnto the Lorde in youre wekes / shalbe an holy feast vnto you: so that ye shall doo no laboryous worke therein. And ye shall offer a burntofferynge of a swete sauoure vnto the Lorde. ij. younge bullockes/ and a ram/ and. vij. lambes of a yere olde a pece / with their meatofferynges of floure myngled with oyle. iij. tenthdeales vnto a bullocke. ij. tenthdeales to a ram/ and euer moare one tenthdeale vnto a lambe throwout the. vij. lambes/ and an hegoete to make an atonement for you. And this ye shall doo besydes the dayly burntofferynge/ and his meatofferynge: & they shalbe without spot / with their drynkofferynges.

The. xxix. Chapter.

And ye first daye of ye. vij. moneth shalbe an holy feast vnto you / and ye shall doo no laboryous worke therein. It shalbe a daye of tremperblowynge vnto you. And ye shall offer a burntofferynge of a swete sauoure vnto ye Lorde: one younge bullocke & one ram & vij. lambes of a yere olde a pece that are pure. And their meatofferinges of floure

myngled with oyle: iij tenthdeales vnto the bullocke/and .ij. vnto the ram / and one tenth deale vnto one lambe thorow the .vij. lambes And an he goote for a synofferynge to make an atonement for you/ beſyde the burntofferynge of the moneth and his meatofferynge and beſyde the dayly burntofferynge and his meatofferynge/ and the drynkofferynges of the same: acordynge vnto the maner of them for a sauoure of swetneſſe in the ſacrifice of ỹ Lorde.

And the tenth daye of that ſame ſeuenth moneth ſhalbe an holy feaſt vnto you/ and ye ſhall humble youre ſoules and ſhall doo no maner worke therein . And ye ſhall offer a burntofferynge vnto the Lorde of a swete ſauoure: one bullocke/and a ram/ and .vij. lambes of a yere olde a pece/without faute & their meatofferynges of floure myngled with oyle: iij. tenthdeales to a bullocke/ād .ij. to a rā and all waye a tenthdeale vnto a lambe/ thorow out the .vij. lambes And one he goote for a ſynofferynge/beſyde ỹ ſynofferynge of atonement and the dayly burntofferynge/and ỹ meate and drynkofferynges that longe to the ſāme.

And the .xv. daye of the ſeuenth moneth ſhalbe holy daye & ye ſhall doo no labor yous worke therein/and ye ſhall kepe a feaſt vnto ỹ Lorde of .vij. dayes longe. And ye ſhall offer a burntofferynge of a swete ſauoure vnto the

Lorde: xiij. bollockes. ij. rammes and. xiiij. lā-
bes which are yerelynges and pure/ with oyle
iij tenthdeales vnto euery one of the. xiij. bol-
lockes. ij. tērthdeales to ether of the rammes/
and one tenthdeale vnto eche of the. xiiij. lam-
bes. And one he goote vnto a synofferynge/
be syde ỹ dayly burntofferynge with his me-
ate and drynkofferynges.

And the seconde daye. xij. younge bollock-
kes. ij. rammes ⁊. xiiij. yerlynge lambes wit-
hout spot: ⁊ their meatofferynges and drynk-
offerynges vnto the bollockes/ rammes and
lambes/ acordynge to the numbre of them ⁊
after the maner And an he goote for a synof-
ferynge/ besyde the dayly burntofferynge ād
his meate and drynkofferynges.

And the thyrde daye. xi. bollockes. ij. ram
mes ⁊. xiiij. yerelynge lambes without spot: ⁊
their meate and drynkofferynges vnto the bol
lockes/ rammes ⁊ lambes/ after the numbre
of thē ⁊ acordynge to the maner. And an he
goote for a synofferynge / besyde the dayly
burntofferynge ⁊ his meate and drynkoffe-
rynges.

And the fourth daye. x. bollockes. ij. ram-
mes ⁊. xiiij. lābes/ yerelynges ⁊ pure: ād their
meate ⁊ drynkofferynges vnto the bollockes
rāmes ⁊ lābes/ acordynge to their nūbre and
after the maner. And an he goote for a synof-
ferynge/ besyde the dayly burntofferynge ād
his meate and drynkofferynges.

And the fyfte daye. ix. bollockes. ij. rãmes and. xiiij. lambes of one yere olde a pece wythout ſpott. And their meat and drynkofferynges vnto the bollockes/ rãmes and lambes/ acordynge to the numbre of them and after the maner. And an hegoote for a ſynofferynge/ beſyde the dayly burntofferynge and his meate and drynkofferynges.

And the ſyxte daye. viij. bollockes. ij. rammes ād. xiiij. yerelynge lambes without ſpot And their meate and drynkofferynges vnto the bollockes/ rammes and lambes/ acordynge to the maner. And an hegoote for a ſynofferynge/ beſyde the dayly burntofferynge and his meate and drynkofferynges.

And the ſeuenth daye. vij. bollockes. ij. rãmes and. xiiij. lambes that are yerelynges & pnre. And their meate and drynkofferynges vnto the bollockes/ rammes and lãbes/ acordynge to their numbre & to the maner. And an hegoote for a ſynofferynge/ beſyde ỳ dayly burntofferynge and his meate and drynkofferynges.

Out of ſoch come oure ocтaues ād feaſtes of eight dayes longe.

And the eyght daye ſhalbe the concluſion of ỳ feaſte vnto you/ & ye ſhall doo no maner labor yous worke therein. And ye ſhall offer a burntofferynge of a ſwete ſauoure vnto the Lorde: one bollocke/ one rã & vij. yerelynge lãbes without ſpott. And the meate & drynkofferynges vnto the bollocke/ rã and lãbes/ acordynge to their nũbres & acordynge to ỳ maſ

ner. And an he goote for a synofferynge besyde the dayly burntofferynge and his meate & drynkofferynges.

These thinges ye shall doo vnto the Lorde in youre feastes: besyde youre vowes and frewyll offerynges/in youre burntofferinges meatofferynges/drynkofferynges and pease offerynges. And Moses tolde the childern of Israel/accordynge to all that the Lorde commaunded him.

¶ The. xxx. Chapter.

AND Moses spake vnto the heedes of the trybes of ỹ childern of Israel sayinge: this is the thynge which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde or swere an othe ād bynde his soule/he shall not goo backe with his worde: but shal fulfyll all ỹ proceadeth out of his mouth

Yf a damsell vowe a vowe vnto ỹ Lorde & binde herselfe beynge in hir fathers houssе and vnmaried: Yf hir father heare hir vowe & bonde which she hath made vppon hir soule/ & holde his pease thereto: then all hir vowes & bōdes which she hath made vppō hir soule shall stonde in effecte. But & yf hir father forbyd her the same daye that he heareth it/none of hir vowes nor bondes which she hath made vppon hir soule shalbe of value/ād the Lorde shall forgeue her/because hir father forbade her.

Yf she had an husbonde when she vowed

Hēre was sett the exāple of oure vowes of chastite/obediens and willfull pouertie: oure offerynges ād oure pilgremage.

or pronounsed ought out of hir lippes wherewith she bonde hir soule/and hir husbonde herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule/shall stonde in effecte. But and yf hir husbonde forbade her the same daye that he herde it/than hath he made hir vowe which she had vpp̄ her of none effecte/and that also whiche she pronounsed with hir lippes wherewith she bounde hir soule/and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorsed/all that they haue bound their soules withall/shall stonde in effecte with them.

Yf she vowed in her husbandes house or bounde her soule with an oth/and her husbande herde it and helde his peace and forbade her not: then all her vowes and bondes wherewith she bound her soule/shall stō de. But yf her husbande disanulled them ỹ same daye that he herde them/then nothing that proceded out of her lippes in vowes and boundes wherewith she bounde her soule shall stonde in effecte: for her husbande hath lowsed them/and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule/maye her husbande stablish or breake. But yf her husbande hold his peace from one daye vnto another/then he stablisheth

all her vowes and boundes whiche she had vppon her/because he helde his peace the same daye that he herde them. And yf he afterwarde breake them/he shall beare her synne him self.

These are the ordinaunces which ỹ Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his doughter / beyenge a damsell in hir fathers houssе.

¶ The. xxxi. Chapter.

AND the Lorde spake vnto Moses sayenge: auenge the childern of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayenge: Harnesse some of you vnto warre / and let them goo apon the Madianites and auenge the Lorde of the Madianits. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken oute of the thousandes of Israel. xij. thousande prepared vnto warre/of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preaste to warre / and the holye vessels & the trompettes to blowe with in his honde.

And they warred agenst the Madianites/as the Lorde commaunded Moses / ād

slewe all the males. And they slewe the kynges of Madian among other that were slayne: Eui/ Rekem/ Zur/ Hur and Reba: fyue kynges of Madian. And they slewe Balã the sonne of Beor with the swerde. And the childern of Israel toke all the wemen of Madian prisoners and their childern/ and spoyled all their catell/ their substance and their goodes. And they burnt all their cities wherein they dwelt/ and all their castels with fyre. And they toke all the spoyle and all they coude catche/ both of men and beestes. And they broughte the captynes and that which they had taken and all the spoyle vnto Moses and Eleazer the preast ād vnto the companye of the childern of Israel: euen vnto the hoste/ in ỹ feldes of Moab by Jordane nye to Jericho.

And Moses and Eleazer the preast and all the lordes of the congregacion went out of the hoste agenst them. And Moses was angrie with the officers of the hoste/ with ỹ captaynes ouer thousandes and ouer hundredes/ which came from warre and batayle/ and sayde vnto them: Haue ye saued the wemen alyue? beholde/ these caused the childern of Israel thorow Balam/ to commytt trespace agēst ỹ Lorde/ by ỹ reason of Peor/ & their folowed a plage amōge ỹ congregacion of the Lorde. Nowe therfore slee all the men childern and the wemen that haue lyen

with men fleshlye: But all the wemen childs ren that haue not lyen with men/kepe alyue for youre selues. And lodge without the hoste. vij. dayes all that haue killed any persone & all that haue touched any dead body/& purifye both youre selues & youre presoners the. iij. daye & the. vij. And sprinkle all youre raymentes & all that is made of skynnes/& all worke of gootes heer/& all thynges made of wodd.

And Eleazer the preast sayed vnto all ỹ me of warre which went out to batayle: this is the ordinaunce of the lawe which the Lorde commaunded Moses: Gold/syluer/brasse/yeron/tyn & leed/& all that maye abyde ỹ fyre/ye shall make it goo thorow the fyre/& then it is cleane. Neuerthelater/it shalbe sprinkled with sprinklinge water. And all ỹ soffereth not the fyre/ye shall make goo thorow the water. And wash youre clothes the seuenth daye/& then ye are cleane. And afterwarde come in to the hoste.

And the Lorde spake vnto Moses sayen ge: take the summe of the prayethat was taken/both of the wemē & of catell/thou & Eleazer the preast and the auncient heedes of ỹ congregacion. And deuyde it in to two parties/betwene them that toke the warre vppō thē and went out to batayle and all the congregacion. And take a porcion vnto the Lorde of the men of warre whiche went out to

batayle one of fyne hundred / of the wemen and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heueoffe rynge vnto the Lorde. And of the halfe of ỹ childern of Israel / take one of fyfty / of ỹ wemen / of the oxen / of the asses and of the shepe / and of all maner of beestes / & geue them vnto the leuites which wayte apon ỹ habitacion of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And ỹ botye and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ād. lxxij. thousande oxen: &. lxi. thousande asses: &. xxxij. thousande wemen that had lyen by no man.

And the halfe which was the parte of thē that wēt out to warre / was. iij. hundred thousande and. xxxvij. thousande and fyne hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande / of which the Lordes parte wae. lxxij.. And the asses were. xxx. thousande and fyne hundred / of whiche the Lordes parte was. lxi.. And the wemen were. xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heueofferyn ge vnto Eleazer the preast: as the Lorde cō maunded Moses.

And the other halfe of the childern of Israel whiche Moses seperated from the men of warre (that is to were / the halfe that perstayned vnto the congregacion) was .iij. hundred thousande and .xxxvij. thousande and fyue hundred shepe: and .xxxvi. thousande oxen: and .xxx. thousande asses and fyue hundred: and .xvi. thousande wemen. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fyfte / both of the wemen & of the catell / and gaue them vnto the lewites which wayted vppon the habitacion of the Lorde / as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & sayed vnto Moses: Thy servaunies haue taken the summe of the men of warre / which were vnder oure hande / & there lacked not one man of them. We haue therfore broughte a present vnto the Lorde what euery man founde of Jewels of golde / cheyns / braceletes / ringes / earynges & spangels / to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heue offrynge of the Lorde / of the captaynes ouer thousandes & hundreds was .xvi. thousand .vij. hundred .l. sycles /

which ỹ mē of warre had spoyled/euery man for him selfe. And Moses & Eleazer ỹ preast toke the golde of the captaynes ouer the thousandes & ouer the hundreds/& brought it into the tabernacle of witnesse: to be a memoriall vnto ỹ childern of Israel/before ỹ Lorde.

¶ The. xxxij. Chapter.

THe childern of Rubē & the childern of Gad/had an exceadinge greate multitude of catell. And whē they sawe the lōde of Jaeser & the lōde of Gilead ỹ it was an apte place for catell/they came & spake vnto Moses & Eleazer ỹ preast & vnto ỹ lordes of ỹ cōgregaciō sayenge. The lōde of Ataroth Dibo & Beon/whiche contre ỹ Lorde smote before the congregacion of Israel: is a londe for catell' and we thy servauntes haue catell wherfore(sayed they)yf we haue founde grace in thy syghte/ let this londe be geuen vnto thy servauntes to possesse/and bringe vs not ouer Jordane.

And Moses sayed vnto the childrē of Gad and of Ruben: shall' youre brethern goo to warre and yet arye here? Wherfore discourage ye the hertes of the children of Israel for to goo ouer into the londe which the Lorde hath geuē them? This dyd youre fathers/whē I sent them from Cades bernea to se the londe. And they went vp euen vnto the ryuer of Escol & sawe the londe/& discouraged the hertes of the childern of Israel/that they shulde

not goo in to the londe whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and sware sayenge: None of the men that came out of Egipte frō twentye yere olde and aboue/ shall se the londe whiche I swore vnto Abraham / Isaac and Jacob / because they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesite/ & Josua the sonne of Nun/ for they haue folowed me continually. And the Lorde was angrie with Israel/ and made them wandre in the wildernesse.xl. yere/ vntill all the generacion that had done euell in the syghte of the Lorde were consumed.

And beholde/ ye are rysen vp in youre fathers stede / the encrease of synfull men / to augmente the ferse wrath of the Lorde to Israel warde. For yf ye turne awaye from after him/ he wyll yet agayne leue the people in the wildernesse/ so shall ye destroy all this folke.

And they went nere him ād sayed: we will bylde shepefoldes here for oure shepe and for oure catell/ and cities for oure children: But we oure selues will go ready armed before ỹ children of Israel / vntill we haue brought them vnto their place. And oure childrē shall dwell in the stronge cities/ because of the inhabiters of the londe. And we will not returne vnto oure houses / vntill the children off

Israel haue enhereted: euery man his enhe-
ritaunce. For we will not enheret with them
on yonder syde Jordane forwarde / because
oure enheritaunce is fallen to vs on this sy-
de Jordane eastwarde.

And Moses sayed vnto them: Yf ye will
do this thinge/that ye will go all harnessed
before the Lorde to warre/and will go all of
you in harnesse ouer Jordane before ỳ Lor-
de/vntill he haue cast out his enemyes befo-
re him/& vntill the londe be subdued before ỳ
Lorde: then ye shall returne & be without sin
ne agenst the Lorde & agenst Israel/& this lō
de shalbe youre possession before the Lorde.
But & yf ye will not do so/beholde / ye synne
agenst the Lorde: ād be sure youre synne will
synde you out. Bilde youre cities for youre
childern & foldes for youre shepe/& se ye do ỳ
ye haue spoken.

And the childern of Gad & of Ruben spa
ke vnto Moses sayenge: thy servauntes will
do as my lorde commaundeth. Oure childrē
ourewiues substāce & all oure catell shall re
mayne here in the cities of Gilead. But we
thi servauntes will goo all harnessed for the
warre vnto batayle before the Lorde/as my
lorde hath sayed.

And Moses cōmaūded Eleazer ỳ preast
& Josua ỳ sonne of Nun & the auncīēt hedes
of the tribes of the childern of Israel/& sayed
vnto them: Yf the childern of Gad and Ru-

ben redy goo with you ouer Iordane/ all pre pared to fyghte before the Lorde: then when the lande is subdued vnto you/ geue them the londe of Gilead to possesse/ but & yf they will not goo ouer with you in harnesse/ then they shall haue their possessions amonge you in ỹ londe of Canaan. And the childern of Gad & Ruben answered sayenge: that which ỹ Lorde hath sayed vnto thi seruaũtes we will doo We wil goo harnessed before the Lorde in to the londe of Canaan/ & the possession of oure enheritaunce shalbe on this syde the Iordanne.

And Moses gaue vnto ỹ childern of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Ioseph / the kyngdome of Sihon kynge of the Amorites/ and the kyngdome of Og kynge of Basan/ the lande that longed vnto the cities thereof in the costes of the centre rounde aboute. And the childern of Gad byld Sibõ/ ataroth/ Aroer/ Atroth/ Sophan/ Iaeser/ Iegabeha/ Bethnimra & Betharan stronge cities/ and they byld foldes for their shepe. And the childern of Ruben byld Hesebon/ Elalea/ Kiriathaim/ Nebo/ Baal Meon and turned their names/ and Sibama also: & gaue names vnto the cities which they byld.

And the childern of Machir the sonne of Manasse went to Gilead and toke it/ and put out the Amorites ỹ were therein. And Mo-

ses gaue Gilead vnto Machir the sonne of Manasse/& he dwelt therein. And Jair the sonne of Manasse wēt & toke ẏ small townes thereof/& called thē the townes of Jair. And Nobah went & toke Kenath with the townes longinge thereto/& called it Nobah after his awne name. ¶ The. xxxiij. Chapter

THese are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Moses ād Aaron. And Moses wrote their goenge out by their iurneyes at ẏ cōmaundment of the Lorde: euen these are ẏ iurneyes of their goenge out. The childern of Israel departed from Rahēses the. xv. daye of the first moneth/on ẏ morowe after Passeouer & went out with ān hye hande in the syghte of all Egipte/while the Egiptians buried all their firstborne which the Lorde had smoten amongethē. And vppō their goddes also the Lorde dyd execucion. And ẏ childern of Israel remoued from Rahemses and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā/which is in the edge of ẏ wylderneſſe. And they remoued frō Ethā ād turned vnto the entrynge of Hiroth which is before baall Zephon/& pitched before Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wilderneſſe/& wēt. iij. dayes iurney in ẏ wil-

derneſſe of Ethā/& pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ād. lxx. datetrees and they pitched there.

And they remoued from Elim & laye faſt by the red ſee. And they remoued frō the red ſee & laye in ỹ wilderneſſe of Sin. And they toke their iurney out of ỹ wilderneſſe of Sin/ & ſett vpp their tentes in Daphka. And they departed from Daphka / and laye in Alus. And they remoued from Alus, & laye at Raphedim/ where was no water for the people to drynke. And they departed from Raphedim/ and pitched in the wilderneſſe of Sinai

And they remoued from the deſerte of Sinai/ & lodged at the graues of luſt. And they departed from the ſepulchres of luſt / ād laye at Haſeroth. And they departed from Hazeroth/ & pitched in Rithma. And departed frō Rithma and pitched at Rimon Parez. And they departed from Rimon Parez / & pitched in Libna. And they remoued from Libna/ & pitched at Riſſa And they iurneyed frō Riſſa ād pitched in Kehelatha. And they went frō Kehelatha/ & pitched in moūt Sapher And they remoued from mount Sapher/ and laye in Harada. And they remoued from Harada/ and pitched in Makeheleth.

And they remoued from Makeheloth / & laye at Tahath/ ād they departed frō Tahath & pitched at Tharath And they remoued frō

Tharath/and pitched in Mithca. And they went from Mithca/and lodged in Hasmona. And they departed from Hasmona/and laye at Moseroth. And they departed from Moseroth/and pitched amonge the childern of Jaecon. And they remoued from the childern of Jaecon/ād laye at Horgidgad. And they went from Horgidgad/and pitched in Jathbatha. And they remoued from Jathbatha/and laye at Abrona. And they departed from Abrona/and laye at Ezeon gaber. And they remoued from Ezeon gaber/and pitched in the wildernesse cf Sin/which is Cades.

And they remoued from Cades/& pitched in mount Hor/in ỹ edge of the londe of Moab. And Aaron the preast went vpp into mount Hor at the commaūdment of ỹ Lorde & dyed there/euen in the fortieth yere/after the childern of Israel were come out of ỹ londe of Egipte/& in the fust daye of the fyfte moneth. And Aaron was an hundred ād xxxiii. yere olde when he dyed in mount Hor.

And kinge Erad the canaanite which dwelt in ỹ south of ỹ lond of canaā/herd ỹ the childern of Israel were come.

And they departed frō mount Hor/& pitched in Zalmena. And they departed from Zalmona/& pitched in Phimon/& they departed from Phimon/& pitched in Oboth. And they departed frō Oboth/& pitched in Igim

Abarim in the borders of Moab. And they departed from Igim/and pitched in Dibon Gad. And they remoued from Dibon Gad/ and laye in Almon Diblathama. And they remoued from Almon Diblathama/ & pitched in ỹ mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim/ & pitched in the feldes of Moab fast by Iordane nye to Iericho. And they pitched apon Iordayne/from Beth Haiesmoth vnto ỹ playne of Sittim in ỹ feldes of Moab

And the Lorde spake vnto Moses in the feldes of Moab by Iordayne nye vnto Iericho/sayẽge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Iordane into the londe of Canaan/ se that ye dryue out all the inhabiters of the londe before you/ & destroy their Ymaginacions & all their Ymages of Metall/ & plucke downe all their alters bylt on hilles: And possesse ỹ londe & dwell therein/ for I haue geuen you the londe to enioye it. And ye shall deuyde the enheritaunce of the londe by lott amonge youre kynredes/ & geue to the moo the moare enheritaunce/ & to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in ỹ trybes of youre fathers/in ỹ place where euery mans lott falleth.

But and yf ye will not dryue out the inhabiters of ỹ londe before you/then these which ye let remayne of thẽ/ shalbe thornes in youre

eyes and dartes in youre sydes / & shall vex
you in the lōde wherein ye dwell. Moreover
it will come to passe / ỹ I shall doo vnto you
as I thought to doo vnto them.

¶ The. xxxiiij. Chapter.

AND the Lorde spake vnto Moses say-
enge: cōmaūde the childern of Israel
and saye vnto them: when ye come in
to the londe of Canaan / this is the londe that
shall fall vnto youre enheritaunce / the londe
of Canaan with all hir costes. And youre
south quarter shalbe from the wildernesse of
Zin alonge by the coste of Edom / so that your
re south quarter shalbe from the syde of the
salte see eastwarde / & shall fet a compasse frō
the south vpp to Acrabim / & reach to Zinna.
And it shall goo out on ỹ south side of Cades
Bernea / & goo out also at Hazar Adar / and
goo alōge to Azmon. And shall fet a cōpasse
from Azmon vnto the ryuer of Egipte / and
shall goo out at the see.

And youre west quarter shall be the gre-
ate see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye
shall compasse from the great see vnto mōut
Hor. And from mount Hor / ye shall com-
passe & goo vnto Hemath / and the ende of ỹ
coste shalbe at Zedada / & the coste shall reach
out to Ziphron and goo out at Hazor Enan.
And this shalbe youre north quarter.

And ye shall compasse youre east quarter frō Hazar Enan to Sepham And the coste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinerah eastwarde. And then goo downe alonge by Jordayne/and leue at the salte see. And this shall be youre lōde with all the costes thereof rounde aboute.

And Moses commaunded the childern of Israel sayēge: this is the lōde which ye shall enherett by lotte/and which the Lorde cōmaū ded to geue vnto. ix. trybes and an halfe: for the trybe of the childern of Ruben haue receaued/in the housholdes of their fathers/and the trybe of the childern of Gad in their fathers housholdes / & halfe the trybe of Manasse/haue receaued their enheritaunce/that is to wete. ij. trybes and an halfe haue receaued their enheritaunce on ỹ other syde of Jordayne by Jericho eastwarde/towarde the sonne rysynge.

And the Lorde spake to Moses sayenge: These are the names of ỹ men/which shall deuyde you the londe to enherett. Eleazer ỹ preast/ād Josua the sonne of Nun. And ye shall take also a lorde of euery trybe to deuyde the londe/whose names are these: In the trybe of Juda/Caleb ỹ sonne of Jephune. And in ỹ trybe of ỹ childern of Simeon/Semuel ỹ sōne of Amiud/ād in ỹ tribe of Bē Jamin/Elis

dad the sonne of Cislon. And the in trybe of ỹ childern of Dan/the lorde Bucki the sonne of Jagli. And amonge the childern of Joseph: in the trybe of the childern of Manasse/ the lorde Haniel the sonne of Ephod. And in the trybe of the childern of Ephraim/ỹ lorde Cemuel the sonne of Siphtan. And in the trybe of the sonnes of Zabulon/ỹ lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Jsachar/the lorde Palthiel ỹ sonne of Asan. And in the trybe of the sonnes of Asser/the lorde Ahihud ỹ sonne of Selomi. And in the trybe of the childern of Naphtali/ the lorde Peda El the sonne of Ammihud. These are they which the Lorde commaũded to deuyde the enheritaũce vnto the childern of Jsrael/in the londe of Canaan.

¶ The. xxxv. Chapter.

AND the Lorde spake vnto Moses in ỹ feldes of Moab by Jordayne Jericho sayenge: commaunde the childern of Jsrael/that they geue vnto the leuites of the enheritaũce of their possession: cities to dwell in. And ye shall geue also vnto the cities of ỹ leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and ỹ suburbes for their catell/possession and all maner bestes of theirs.

And the suburbes of the cities which ye shall geue vnto the leuites/shall reach from the wall of ỹ citie outwarde/a thousande cu-

bites rounde aboute. And ye shall measure without the citie / and make the vtmost bor-
der of the eastsyde: two thousande cubites/ And the vtmost border of the south syde: two thousande cubetes / And the vtmost border of the west syde: two thousande cubetes: and the vtmost border of the north syde: two thou sande cubetes also: and the citie shalbe in the myddes. And these shall be the suburbes of their cities.

And amonge the cities which ye shall ge ue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that in-tent that he which killeth / maye flye thyder. And to them ye shall adde. xlij. cities mo: so that all the cities which ye shall geue the le-uites shalbe. xlviij. with their suburbes.
And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites / accordinge to the enheritaunce which he enhereteth.

And the Lorde spake vnto Moses sayen ge: speake vnto the childern of Israel and sa-ye vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche sleeth a man vnwares / maye flye thither. And the cities shalbe to

flee from the executer of bloude/that he why
che kylled dye not/vntill he stonde before the
congregacion in iudgement. And of these
vi. fre cities which ye shall geue .iij. ye shall
The right vse of sanctuaryes. geue on this syde Iordayne and .iij. in ỹ lon-
de of Canaan. And these sixe fre cities shal-
be for the children of Israel & for the straun-
ger & for him that dwelleth amonge you / ỹ
all thei which kill any persone vnwares/ma
ye flee thither.

Yf any man smyte another with a wepō
of yerne that he dye/than he is a murtherer/
& shall dye for it.

Yf he smyte him with a throwinge stone
that he dye therwith/then he shall dye: For
he is a murtherer and shalbe slayne ther-
fore.

Yf he smyte him with a handwepon of
wodd that he dye therwith / then he shall
dye: for he is a murtherer and shalbe slayne
therfore.

The iudge of bloude shall slee the murthe
rer/as sone as he fyndeth him: Yf he thrust
him of hate or hourle at him with layenge of
wayte that he dye or smyte him with his han
de of enmye that he dye / he that smote him
shall dye/for he is a murtherer. The iustice
of bloude shall slee him as soone as he fyn-
deth him.

But and yf he pusshed him by chaunce &
not of hate or cast at him with any maner of

thynge and not of layenge of wayte: or cast any maner of stone at him that he dye therewith/and sawe him not: And he cast it apon him and he dyed/but was not his enemye/nether soughte him ony harme: Then the cō gregacion shall iudge betwene the sleer ād the executer of blonde in soche cases. And the congregacion shall delyuer the sleer out of the hande of the iudge of blonde/and shall restore him agayne vnto the fraunchesed cytye/whyther he was fleed. And he shall byde there vnto the dethe off the hye preaste whiche was anoynted with holy oyle.

But and yf he came without the borders of his preuyleged citie whether he was fled/yf the blondvenger fynde him without the borders of his fre towne/he shall slee the murtherer and be giltlesse/because he shulde haue bidden in his fre towne vntyll the deth of the hye preaste/and after the deth of the hye preast/he shall returne agayne vnto the londe of his possessyon. And this shalbe an ordinaunce and a lawe vnto you/amonge youre chyldern after you in all youre habitacions.

Whosoeuer sleeth/shalbe slaine at ỹ mouthe of witnesses. For one witnesse shall not answere agenste one persone to put him to deeth. Moreouer ye shall take none amendes for the lyfe of the murtherer whiche is

worthy to dye: But he shall be put to deeth. Also ye shall take none atonement for him ꝑ is fled to a fre cetie/that he shulde come agayne and dwell in the londe before the deeth of the hye preast.

And se that ye polute not the londe which ye are in/for blonde defyleth the londe. And the londe can none other wyse be clensed of ꝑ blonde that is shed therein/but by the blonde of it that shed it. Defyle not therfore the londe which ye inhabitt/& in the myddes of which I also dwell/for I am ꝑ Lorde which dwell amonge the childern of Israel.

The. xxxvi. Chapter.

AND the auncyet heedes of the childern of Gilead the sonne of Machir ꝑ sonne of Manasse of the kynred of ꝑ childern of Joseph/came forth and spake before Moses and the prynces which were auncient heedes amõge the childern of Israel & sayed: The Lorde commaunded my lorde to geue ꝑ lande to enherette by lotte to the childern of Israel. And then my lord commaunded in ꝑ name of the Lorde to geue the enheritaunce of Zelaphead oure brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wyues/ then shall their enheritaunce be taken from the enheritaunce of oure fathers/and shall be put vnto the enheritaunce of the trybe in which they

ere and shalbe taken from the lote of oure en-
heritaunce. And when the fre yere cometh
vnto the childern of Jsrael / then shall their
enheritaunce be put vnto the enheritaunce of
the trybe where they are in / and so shall their
enheritaunce be taken awaye from the enhe-
ritaunce of the trybe of oure fathers.

And Moses commaunded the childern
of Jsrael at the mouth of the Lorde sayenge:
the trybe of ỹ childern of Joseph hane sayed
well. This therfore doeth the Lorde cemmaū
de the doughters of Zelaphead sayenge: let
them be wyues to whom they thē silfe thynke
best / but in the kynred of the trybe of their fa-
ther shall they marye / that the enheritaunce
of the childern of Jsrael roole not from trys
be to trybe. But that the childern of Jsrael
maye abyde / euery man in the enheritaunce
of the trybe of his fathers And euery dough-
ter that possesseth any enheritaunce amonge
the trybes of the childern of Jsrael / shalbe
wife vnto one of the kynred of the trybe of hir
father / that the childern of Jsrael maye enioy
euery man the enheritaunce of his father / ℣
that the enheritaunce goo not from one trybe
to another: but that the trybes of the childern
of Jsrael / maye abyde euery man in his aw-
ne enheritaunce.

And as the Lorde commaunded Moses
euen so dyd the doughters of Zelaphead:
Mahela, Thirza / Hagla / Milca and Noa /

ad were maried vnto their fathers brethers
sonnes/of the kynred of the childern of Ma-
nasse the sonne of Joseph:ād so they had the-
ir enheritaunce in the etrybe of the kynred of
their father.

These are the commaundmentes & lawes
which the Lorde commaunded thorow Mo
ses/vnto the childern of Israel in the feldes
of Moab apon Jordayne nye vnto Jericho.

¶ The ende of the.iiij. boke of Moses.

APRO

LOGE IN TO THE fyfte boke of Moſes, cal- led Deuteronomye.



His is a boke worthy
to be rede in daye and
nyghte and neuer to be
oute of handes. For it
is the moſt excellent of
all the bokes of Moſes
It is eaſye alſo and ligh
and a very pure goſpell
that is to wete, a preachinge of fayth and loue:
deducinge the loue to God oute of faith, and
the loue of a mans neyghboure out of the loue
of God. Herin alſo thou mayſt lerne right me
ditacion or contemplacyon, which is nothing
els ſaue the callynge to mynde and a repeatyng
in the hert of the glorioufe ād wonderfull dea-
des of God, and of his terreble handelinge off
his enemyes and mercyfull entreating of them
that come when he calleth them which thinge
this boke doth and almoſt nothinge els.

In the. iiij. firſt chaptres he eherſeth the be
nefites of God done vnto thē, to prouoke thē
to loue, ād his mightie deades done aboue all
naturall power ād beyonde all naturall capaci
te of faith, that they might beleue God ād truſt
ſt in him and in his ſtrength. And thyrdlye he
reherſeth the firce plages of God vppon hys
enemyes and on them which thorowe impaci-
entie and vnbeleffe fell from him: partelye to

tame and abate the appetites of the fleshe whi che alwaye fyght agenst the spirite, and parte ly to bridle the wilde raginge lustes of thē in whom was no spirite: that though they had no power to do good of loue, yet at the lest waye they shulde absteyne from outwarde euell for feare of wrath and cruell vengeaunce whiche shuld fall vppon them and shortly finde them oute, yf they cast vpp goddes nurter and runne at ryotte beyonde his lawes and ordinaunces. Moreouer he chargeth them to put nought to nor take oughte awaye from goddes wordes, but to be diligent onlye to kepe them in remē braunce and in the harte and to teache theire childern, for feare of forgettinge. And to be ware ether of makynge imagerye or of bowinge them selues vnto images sayenge: Ye sawe no image when God spake vnto you, but herde avoyce onlye and that voyce kepe and therunto cleaue, for it is youre liffe and it shall saue you. And finally yf (as the frayltie of al flesh is) they shall haue fallen from God and he haue brought them in to troble, aduersyte, ād cō braunce ād all necessite: yet yf they repent and turne, he promyseth them that God shall remē bre his mercie ād receaue thē to grace agayne

In the fifte he repeteth the. x. commaūdmē tes and that they myght se a cause to do them

of loue, he biddeth them remembre that the
were bounde in Egipte and how God delyu
red them with a mightie hande and a ſtretche
dout arme, to ſerue him and to kepe his com
maundmentes: as Paule ſayeth that we are bo
ught with Chriſtes bloude ād therfore are hi
ſervauntes ād not oure awne, ād ought to ſeke
his will and honoure onlye ād to loue ād ſerue
one another for his ſake.

In the ſixte he ſetteth out the fountayne of
all commaundmentes: that is, that they beleue
how that there is but one God that doeth all
and therfore ought onlye to be loued with all
the herte, all the ſoule and all the myghte. For
loue only is the fulfillinge of the commaunde
mentes, as Paule alſo ſayeth vnto, the Romay
nes and Galathians likewiſe. He warneth thē
alſo that they forgett not the commaundmen
tes, but teach thē their childern ād to ſhew the
ir childern alſo how God delyuered thē out of
the bondage of the Egiptiās to ſerue him and
his commaundmētes, that the childern myght
ſe a cauſe to worke of loue, likewiſe.

The ſeuēth is all together of faith: he remo
ueth all occaſiōs that might withdrawe them
from the fayth, and pulleth them alſo from all
confidence in them ſelues, and ſturreth thē vp
to truſt in god boldlye and onlye.

Of the

Of the eyght chaptre thou ſeyſt how that the cauſe of all temptation is, that a mā might ſe his awne herte. For whē I am brought in to that extremite that I muſt ether ſuffre or forſake god, then I ſhall feale how moch I beleue and truſt in him, and how moch I loue him. In like maner, yf my brother do me euel for my good, then yf I loue him when there is no cauſe in him, I ſe that my loue was of god, ād euē ſo yf I then hate him, I feale and peaceave that my loue was but wordly, And finallye he ſtureth thē to the fayth ād loue of god, ād dryveth them frō all confidence of their awne ſelves.

In the nynth alſo he moueth thē vnto faith and to put their truſt in god, and draweth thē from confidence of them ſelues by rehearſinge all the wekedneſſe which they had wrought from the firſt daye he knew them vnto that ſame daye. And in the end he repeteth how he coniured god in horeb ād ouercame him with prayer, where thou mayeſt lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the kepinge of the lawe in the harte: which is to feare god loue him ād ſerue him with all their harte ſoule and mighte ād kepe his commaundmentes of loue. And he ſheweth a reaſon why they ſhuld that doo: euen

becauſe

becauſe god is lord of heuen and erth ād hath alſo done all for them of his awne goodneſſe without their deſervinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure ſayenge: god is lorde aboue all lordes and loveth all his ſeruauntes indiffe rently, as well the poore and feble and the ſtra unger, as the rich and mightye. ād therfore wil that we loue the poore and the ſtraunger. And he addeth a cauſe, for ye were ſtraungers and god deliuered you and hath brought you vnto a londe where ye be at home. Loue the ſtraun ger therfore for his ſake.

In the .xi. he exhorteth them to loue and feare god, and reherſeth the terrible dedes off god ꝑpon his enemies, and on them that re belled agenſt him. And he teſtifyeth vnto thē both what will folow yf they loue and feare god, and whate alſo yf they deſpiſe him ād bre ake his commaundment.

In the .xij. he cōmaundeth to put out of the waye all that might be an occaſion to hurte the fayth and forbiddeth to do ought after their awne mindes or to altre the worde of god.

In the .xiij he forbiddeth to herken vnto ought ſaue vnto gods worde: no though he which coūſeleth cōtrarye ſhuld come with mi racles, as Paule doth vnto the Galathians.

In the

In the.xiiij the beestes are forbiddē, partely for the vnclennesse of thē, ād partely to cause hate betwene the hethē ād thē, that they haue no cōuersatiō to gether, in that one abhorreth whatt the other eateth. Vnto this.xv. chaptre all pertayne vnto faith and loue chefiye. And in this.xv. he beginneth to entreate moare speciallye of thinges pertayninge vnto the comen welth ād equite ād exhorteth vnto the loue of a mans neyghboure. And in the.xvi. amonge other he forgetteth not the same. And in the xvij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the, punyshment of ydolatres, he yet endeth in a lawe of loue and equite: forebiddinge to comdemne any man vnder lesse them twoo witnesses at the lest and commaundeth to bringe the trespacers vnto the open gate of the citye where all men goo in and out, that allmen might heare the cause and se that he had but right. But the pope hath founde a better waye, even to apposse him without any accusare ād that secretlye, that no man knowe whether he haue right or no, ether haue his articles or answere: for feare lest the people shuld serch whether it were so or no.

In the.xviij he forbiddeth all false and develish crastes that hurte true fayth. Moreouer

because

becauſe the people coude not heare the voyce of the lawe ſpokē to thē in fire, he promiſeth thē a nother prophete to brīge thē better tydinges which was ſpokē of chriſt oure ſauiour.

The.xix. ād ſo forth vnto the ende of the xxvij. is almoſt al to gether of love vnto oure neygboures ād of lawes of equite ād honeſtye with now ād then a reſpecte vnto fayth.

The.xxviij. is a terreble chaptre ād to be trēbled at: A chriſtē mans harte might wel bleed for ſorow at the readinge of it. for feare of the wrath that is like to come vpō us accordinge vnto all the curſes which thou there readeſt. For acordinge vnto theſe curſes hath god delt with all nacions, after they were fallē in to the abhominacions of blindneſſe.

The.xxix. is like terreble with a godly leſſō in the ende that we ſhuld leue ſerchīge of godes ſēcrettes ād geue diligēce to walke accordinge to that he hath opened vnto us. For the kepīge of the cōmaūdmētes of god teacheth wiſdome as thou mayeſte ſe in the ſame chapter, where Moſes ſayeth, kepe the cōmaūdmētes, that ye maye vnderſtōd whate ye ought to do. But to ſerch goddes ſecretes blīdeth a mā as it is wel proved by the ſwarmes of oure ſophiſters, whoſe wiſe bokes are now whē we loke ī the ſcripture, foūde but ful of foliſhneſſe.



Hese be the wordes which Moses spake vnto all Israel, on the other syde Iordayne in the wildernesse and in the feldes by the red see, betwene Pharā ād Tophel, Laban, Hazeroth and Dilahab. xij. dayes iurney from Horeb vnto Cades bernea, by the waye that leadeth vnto mount Seir. And it fortuned the first daye of the. xi. moneth in the fortieth yere, that Moses spake vnto the childern of Israel acordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses began to declare this lawe sayinge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take youre iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both feldes, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Euphrates

phrates. Beholde, I haue ſet the londe before you: goo in therfore and poſſeſſe the londe which the Lord ſware vnto youre fathers Abraham, Iſaac and Iacob, to geue vnto them and their ſeed after them.

And I ſayde vnto you the ſame ſeaſon: I am not able to bere you myſelfe alone. For the Lorde youre God hath multiplyed you: ſo that ye are this daye as the ſtarres of heauen in numbre (the Lorde god of youre fathers make you a thouſande tymes ſo many moo as ye are, and bleſſe you as he hath promyſed you) how (ſayde I) can I myſelfe alone, beare the combraunce, charge and ſtryffe that is amonge you: brynge therfore men of wiſdome and of vnderſtondinge and expert knowne amonge youre trybes, that I maye make them rueſlars ouer you.

And ye anſwered me and ſayed: that which thou haſt ſpoken is good to be done. And then I toke the heedes of youre trybes, men of wyſdome and that were expert, and made them ruelers ouer you: captaynes ouer thouſandes and ouer hundredes ouer fyfty and ouer ten, and officers amonge youre trybes.

Iudges. And I charged youre Iudges the ſame tyme ſayenge: heare youre brethern and iudge righte-

righteously betwene euery man and his brother and the straunges that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greate and be afrayed of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terrible wilderneſſe as ye haue ſene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and came to Cades bernea. And there I ſayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath ſett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers ſayeth vnto the: feare not, nether be diſcouraged.

And then ye came vnto me euery one and ſayed: Let us ſende men before us, to ſerche us out the londe and to brynge us worde agayne, both what waye we ſhall goo vpp by, and vnto what cities we ſhall come. And the ſayenge pleaſſed me well

and I toke .xij. men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Eſcoll, and ſerched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and ſayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithſtondinge ye wolde not conſente to goo vpp, but were diſhobedient vnto the mouth of the Lorde youre God, ād murmured in youre tentes and ſayde: becauſe the Lorde hateth us, therfore he hath brought us out of the londe of Egipte, to delyuer us in to the handes of the Amorites and to deſtroye us. How ſhall we goo vpp? Oure brethern haue diſcoraged oure hartes ſayenge: the people is greater and taller than we, ād the cities are gratte and walked euen vpp to heauen, and moreouer we haue ſene the ſonnes of the Enakimes there.

And I ſayed vnto you: dreade not nor be afrayed of thē: The Lorde youre God which goeth before you, he ſhall fyghte for you, accordynge to all that he dyd vnto you in Egipte before youre eies ād in the wilderneſſe: as thou haſt ſene how that the Lorde thy God bare the as a man ſhulde beare his ſonne, thorow out al

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, there shall not one of these men of this frowarde generacion se that good londe which I sware to geue vnto youre fathers, saue Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in ād to his childern, because he hath contynually followed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou also shalt not go in thiter. But Iosua the sōne of Nun which stondeth before the, he shall go in thither. Bolde him therfore for he shall deuyde it vnto Israel. Moreouer youre childern which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither ād vnto them I will geue it, ād they shall enioye it. But as for you, turne backe and take youre iurneye in to the wildernesse: euen the waye to the reed see.

Than ye answered and sayed vnto me: We haue

haue ſynned agenſt the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde ou re God cõmaunded us. And whẽ ye had gyr de on euery man his wepons of warre and we re ready to goo vp in to the hilles, the Lorde ſayed vnto me: ſaye vnto thẽ, ſe that ye go not vp and that ye fight te not, for I am not amõge you: leſt ye be plaged before youre enemies.

Here thou ſeeſt the verey image of the papiſtes. For thei like wiſe where Gods worde is, there they beleue not ād where it is not there they be bold.

✱. And whẽ I told you ye wold not heare: but diſobeyed the mouth of the Lorde, and went preſumptouſly vp in to the hilles.

Thẽ the Amorites which dwelt in thoſe hilles, came out agenſt you and chaſed you as bees doo, and hewed you in Seir, euẽ vnto Horma. And ye came agayne and wepte be fore the Lorde: but the Lorde wolde not hea re youre voyce nor geue you audience. And ſo ye abode in Cades alõge ſeaſon, acordinge vn to the tyme that ye there dwelt.

The. ij. Chapter.

THen we turned and toke oure iurney in to the wildernesſe, euen the waye to the red ſee as the Lord cõmaunded me. And we compaſſed the mountayns of Seir a lõge tyme Thẽ the Lorde ſpake vnto me ſaienge: Ye ha ue cõpaſſed this mountayns lõge ynough, tur ne you northwarde. And warne the people ſay enge

enge: Ye ſhall goo thorow the coſtes of youre brethern the childern of Eſau which dwell in Seir, and they ſhalbe afrayed of you: But take good hede vnto youre ſelues that ye prouoke thē not, for I wil not geue you of their lōde, no not ſo moch as a fote breadeth: becauſe I haue geuē mount Seir vnto Eſau to poſſeſſe. ye ſhall bye meate of thē for money to eate, and ye ſhall bye water of thē for money to drīke. For the Lorde thy God hath bleſſed the in all the workes of thine hāde, ād knew the as thou wēt teſt thorow this greate wilderneſſe. Moreouer the Lorde thi God hath bene with the this. xl yeres, ſo that thou haſt lacked nothinge.

And whē we were departed from oure brethern the childern of Eſau which dwelt in Seir by the felde waye from Elath ādEzion Gaber, we turned ād went the waye to the wilderneſſe of Moab. I hē the Lorde ſayed vnto me ſe that thou vexe not the Moabites, nethet prouoke thē to batayle for I will not geue the of their lōde to poſſeſſe: becauſe I haue geuē Ar vnto the childern of loth to poſſeſſe. ¶ heEmimes dwelt there in in tymes paſt, a people greate, many ād tal, as theEnakimes: which alſo were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwelt in Seir before time which

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the childern of Esau cast out, ād destroyed thē before them and dwelt there in their stede: as Israel dyd in the londe of his possessiō which the Lorde gaue them

Now ryse vpp (sayed I) ād get you ouer the ryuer Zared: ād we went ouer the ryuer Zared. The space in which we came from Cades bernea vntill we were come ouer the ryuer Zared was. xxxviij. yeres: vntill all the generacion of the men of warre were wasted out of the host as the Lorde sware vnto thē. For in dede the hande of the Lorde was agēst thē, to destroye them out of the host, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me sayenge. Thou shalt goo thorow Ar the coste of Moab this daye, and shalt come nye vnto the childern of Ammon: se that thou vexe them not, nor yet prouoke them. For I will not geue the of the londe of the childern of Ammon to possesse, because I haue geuen it vnto the childern of loth to possesse. That also was taken for a londe of geauntes and geauntes dwelt therin in olde tyme, and the Ammonites called them Zamzumyms. A people that was great, many and taule, as the Enakyms. But the

Lorde

Lorde destroyed them before the Ammonites, and they cast them out and they dwelt therei̅ their steade: as he dyd for the childern of Esau which dwell in Seir: euẽ as he destroyed the horyms before them, ād they cast them out and dwell in their steade vnto this daye. And the Avims which dwelt in Hazarim euẽ vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwelt in their rowmes.

Ryse vp, take youre yourney and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy hād Sihō the Amorite kynge of Hesbō, ād his londe. Goo to and conquere and prouoke hi̅ to batayle. This daye I will begynne to send the feare and dreade of the vppon all nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

Then I sent messengers out of the wildernesse of kedemoth vnto Syhon kynge of Hesbon, with wordes of peace saynge: Let me goo thorow thy londe. I will goo allweyes alonge by the hye waye and will nether turne vnto the righte hande nor to the left. Sell me meate for money for to eate, and geue me drinke for money for to drynke: I will goo thorowe by fote only (as the childern of Esau dyd vnto me whi

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che dwell in Seir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Heſbon wolde not let vs paſſe by him, for the Lord thy God had hardened his ſprite and made his herte tough becauſe he wold delyuer him in to thy hondes as it is come to paſſe this daye.

And the Lorde ſayed vnto me: beholde, I haue begonne to ſet Sihon and his londe before the: goo to and conquere, that thou mayſt poſſeſſe his londe. Then both Sihon and all his people came out agenſt vs vnto batayle at Iahab. And the Lorde ſet him before vs, and we ſmote hym and his ſonnes and all hys people.

And we toke all his cities the ſame ſeaſon, and deſtroyed all the cities with men, wemen, and childern ād let nothinge remayne, ſaue the catell only we caught vnto oure ſelues and the ſpoyle of the cities which we toke, from Aroer vppon the brynke off the riuer off Arnon, and the citie in the ryuer, vnto Gilead: there was not one citye to ſtronge for vs. The Lorde oure God delyuered all vnto vs: only vnto the londe of the childern of Ammon ye came not, nor vnto all the coſte of the riuer Iabock

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ner vnto the cities in the mountaynes, nor vnto what soeuer the Lorde oure God forbade vs.

¶ The. iij. Chapter.

THen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agenst vs: both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue delyuered him and all his people ād his lande in to thy hande ād thou shalt deale with hī as thou dealest with Sihon kynge of the Amorites which dwelt at Hesbon. And so the Lorde oure God delyuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntyll noughte was left him.

And we toke all his cities the same ceason (for there was not a citie whiche we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hye walles, gates and barres, besyde vnwalled townes a greate maynye. And we vtterly destroyed them, as we played with Sihon kynge off Hesbon: bringing to nought al the citics with men, wemen and childern. But all the catell and the spoyle of the cities, we caughte for

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oure ſelues.

And thus we toke the ſame ceaſon, the lõde out of the hande of two kynges of the Amorites on the other ſyde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ād all Gilead and all Baſan vnto Salcha and Edrei, cities of the kingdome of Og in Baſan. For only Og kynge of Baſan remayned of the remnaũt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammõ. ix. cubettes longe ād, iiij. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the ſame tyme, I gaue from Aroer which is apon the riuer of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the reſt of Gilead and all Baſan the kingdome of Og, I gaue vnto the halfe trybe of Manaſſe: all the regiõ of Argob with all Baſan was called the londe of geauntes. Iair the ſonne of Manaſſe toke all the regi on of Argob vnto the coſtes of Geſuri ād Machati, and called the townes of Baſan after his owne name: the townes of Iair vnto thys daye. And I gaue half Gilead vnto Machir. And vnto Ruben ād Gad, I gaue from Gilead vn

ad vnto the ryuer of Arnon ād half the valey ād the coſte, cuē vnto the ryuer Iabock which is the border of the childern of Ammon, and the feldes ād Iordayne with the coſte, from Cenereth even vnto the ſee in the felde which is the ſalt ſee vnder the ſprynges off Piſga eaſtwarde.

And I commaunded you the ſame tyme (ye Ruben ād Gad) ſayeng: the Lorde your God hath geuen you this londe to enioye it: ſe that ye go harneſſed before youre brethern the childern of Iſrael, all that are mē of warre amonge you. Youre wyues only youre childern ād youre catell (for I wote that ye haue moch catell) ſhall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geuē reſt vnto your brethern as well as vnto you, and vntyll they alſo haue conquered the londe which the Lorde youre God hath geuen them beyonde Iordayne: and then returne agayne euery mā vnto his poſſeſſion which I haue geuē you.

And I warned Ioſua the ſame tyme ſayeng thyne eyes haue ſene all that the Lorde youre God hath done vnto theſe two kynges, euē ſo the Lorde will doo vnto all kyngdomes whither thou goeſt. Feare them not, for the Lorde youre God he it is that fighteth for you.

And I beſoughte the Lorde the ſame tyme

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ſayenge: O Iorde Iehoua, thou haſt begonne to ſhewe thy ſervaunte thy greatneſſe and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ād ſe the good londe that is beyonde Iordayne, that goodly hye contre and Libanon. But the Lorde was angrie with me for youre ſakes and wolde not heare me, but ſayed vnto me, be content, and ſpeake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Piſga ād lifte vpp thine eyes weſt, north, ſouth ād eaſte, ād beholde it with thyne eyes for thou ſhalt not goo ouer this Iordayne. Moreouer, charge Ioſua and corage him and bolde him. For he ſhall go ouer before his people, and he ſhall deuyde the londe which thou ſhalt ſe vnto them. And ſo we abode in the valaye beſyde Beth Peor.

¶ The. iiij. Chapter.

AND now herken Iſrael vnto the ordinaunces ād lawes which I teache you, for to doo them, that ye maye lyue ād goo ād conquere the londe which the Lorde God of youre fathers geueth you. Ye ſhall put nothinge vnto the worde which I commaunde you neither doo ought there from, that ye maye kepe the

Note ner yet corrupt it with falſe gloſes to cōfirme Ariſtotle: but rebuke Ariſtotles falſe leminge therewith.

the commaundmentes off the Lorde youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amõge you: But ye that claue vnto the Lorde youre God, are alyue euery one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaũded me, that ye shulde do euẽ so in the londe whether ye goo to possesse it

Kepe them therfore and doo them, for that is youre wisdome and vnderstandynge in the syghte of the nacyons: whiche when they haue herde all these ordinaunces, shall saye: O what a wyse and vnderstondynge people is this greate nacion. For what nacyon is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs, in all thinges, when we call vnto hym? Yee, and what nacyon is so greate that hath ordinaunces and lawes so ryghtuousse, as all thys lawe whiche I sett before you this daye.

Take hede to thy selfe therfore only ād kepe thy soule diligently, that thou forgett not the thinges which thyne eyes haue sene and that they departe not out of thyne harte, all the dayes of thine life: but teach them thy sonnes

Teach youre childern.

nes, ād thy ſonnes ſonnes. The daye that I ſtode before the Lorde youre god in Horeb, whē he ſayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as longe as thei lyue vppon the erth and that they maye teache their childern: ye came ād ſtode alſo vnder the hyll ād the hyll burnt with fire: euen vnto the myddes of heauē, ād there was darckneſſe, cloudes ād myſt. And the Lorde ſpake vnto you out of the fire ād ye herde the voyce of the wordes: But ſawe no ymage, ſauc herde a voyce only,

The voice is all to gether: vnto that image ought men to bowe theire hertes.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. verſes and wrote them in two tables of ſtone. And the Lorde commaunded me the ſame ſeaſon to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to poſſeſſe it

Take hede vnto youre ſelues diligently as pertayninge vnto youre ſoules, for ye ſawe no māner of ymage the daye when the Lorde ſpake vnto you in Horeb out of the fire: leſt ye marre youre ſelues and make you grauen ymages after what ſoeuer likeneſſe it be: whether after the likeneſſe of mā or womā or any maner beeſt that is on the erth or of any maner fether

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red foule that fleth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfte vpp thyne eyes vnto heuen, and when thou seyst the sonne and the mone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bow thi selfe vnto them ād serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder al quarters of heauen.

For the Lorde toke you and broughte you out of the yernen fornace of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrye with me for youre sakes and sware, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which the Lorde thy God geueth the to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thi God hath for-

bidden the. For the Lorde thi God is a cõsu-
minge fyre, and a gelouse God.

Yf after thou hast gotten childern and chil-
derns childern and hast dwelt longe in the lon-
de, ye shall marre youre selues and make gra-
uen ymages after the likenesse of what so euer
it be, and shall worke wekednesse in the sygh-
te of the Lorde thy God, to prouoke him.
I call heauen and erth to recorde vnto you
this daye, that ye shall shortely peresh from of
the londe whether ye goo ouer Iordayne to
possesse it: Ye shall not prolonge youre dayes
therin, but shall shortly be destroyed. And
the Lorde shall scater you amonge nacions,
and ye shalbe lefte few in numbre amonge
the people whother the Lorde shall brynge
you: and there ye shall serue goddes which
are the workes of mans hande, wod and sto-
ne which nether se nor heare nor eate nor
smell.

Neuer the later ye shall seke the Lorde
youre God euen there, and shalt fynde him
yf thou seke him with all thine herte and
with all thy soule. In thi tribulacion and
when all these thinges are come apon the,
euen in the later dayes, thou shalt turne vn-
to the Lorde thy God, and shalt herken vn-
to his

to his voyce. For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.

For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and sygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terrible sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.

Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed

the his greate fyre, and thou hardeſt his wor-
des out of the fyre. And becauſe he loued thy
fathers, therfore he choſe their ſeed after them
and broughte the out with his preſence and
with his myghtye power of Egipte: to thruſt
out nations greater ād myghtyer then thou be-
fore the, to bringe the in and to geue the their
londe to enheritaunce: as it is come to paſſe
this daye.

Vnderſtonde therfore this daye and turne
it to thine herte, that the Lorde he is God in
heauen aboue and vppon the erth beneth the-
re is no moo: kepe therfore his ordynaunces,
and his commaundmentes which I commaun
de the this daye, that it maye goo well with the
and with thi childern after the and that thou
mayſt prolonge thy dayes vppon the erth w-
hich the Lorde thi God geueth the for euer.

Then Moſes ſeuered. iij. cities on the other
ſyde Iordane towarde the ſonne ryſynge, that
he ſhulde fle thiter which had kylled his neygh
boure vnwares and hated him not in tyme paſt
and therfore ſhulde fle vnto one of the ſame ci
ties and lyue: Bezer in the wilderneſſe euen in
the playne contre amonge the Rubenites:
and Ramoth in Gilead amonge the Gad-
dites and Solan in Baſan amonge the Ma-
naſſites.

This

This is the lawe which Moſes ſet before the childern of Iſrael, and theſe are the witneſſe, ordinaunces and ſtatutes which Moſes tolde the childern of Iſrael after they came out of Egipte, on the other ſyde Iordayne in the valey beſyde Beth Peor in the londe of Sihō kinge of the Amorites which dwelt at Heſbon, whom Moſes and the childern of Iſrael ſmote after they were come out of Egipte, ād conquered his lande and the lande of Og kinge of Baſan. ij. kynges of the Amorites on the other ſyde Iordayne towarde the ſonne ryſynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon ād all the feldes on the other ſyde Iordayne eaſtwarde: euen vnto the ſee in the felde vnder the ſpringes of Piſga.

The. v. Chapter.

AND Moſes called vnto all Iſraell and ſayed vnto them: Heare Iſrael the ordynaunces and lawes which I ſpeke in thyne eares this daye, and lerne them and take hede that ye doo them. The Loode oure God made an appoyntment with us in Horeb. The Lorde made not this bonde with oure fathers, but with us: we are they, which are all heare

al heare a lyue this daye. The Lord talked with you face to face in the mo͂ut out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therfore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lo͂de of Egipte the houſſe of bo͂dage. Thou ſhalt haue therfore none other goddes in my preſence.

Image

Thou ſhalt make the no grauen Image off any maner lykeneſſe that is in heauen aboue, or in the erth beneth, or in the water beneth the erth. Thou ſhalt nether bowe thy ſelf vnto them nor ſerue them, for I the Lorde thy God, am a gelouſe God, viſettinge the wikedneſſe of the fathers vppon the childern, euen in the thyrde and the fourth generacion, amonge them that hate me: and ſhew mercye apon thouſandes amonge them that loue me and kepe my commaundmentes.

Thou ſhalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltleſſe, that taketh his name in vayne.

Kepe the Sabbath daye that thou ſanctifie

fie it, as the Lorde thy God hath commaunded the. Syxe dayes thou ſhalt laboure and doo all that thou haſt to doo, but the ſeuenth daye is the Sabbath of the Lorde thy God: thou ſhalt doo no maner worke, nether thou nor thy ſonne nor thy doughter nor thy ſeruaunte nor thy mayde nor thine oxe nor thyne aſſe nor any of thi catell nor the ſtraunger that is within thy cytye, that thy ſeruaunte and thy mayde maye reſt as well as thou. * And remembre that thou waſt a ſeruaunte in the londe of Egypte and how that the Lorde God, brought the out thence with a myghtye hande and a ſtretched out arme. For which cauſe the Lorde thy God commaundeth the to kepe the Sabbath daye.

God ſheweth a cauſe why we oughte to kepe his commaundmentes the pope doth not.

Honoure thi father and thi mother, as the Lord thi God hath cõmaũded the: that thou mayſt prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.

Thou ſhalt not ſlee.

Thou ſhalt not breake wedlocke.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe witneſſe agenſt thy neghboure,

Thou ſhalt not luſte after thi neghboure wyfe

wife: thou ſhat not couet thi neyghbours houſſe, felde, ſeruaunte, mayde, oxe, aſſe nor ought that is thi neghbours.

Theſe wordes the Lorde ſpake vnto al youre multitude in the mount out of the fyre, cloude and darckneſſe, with a loude voyce and added nomoare thereto, and wrote them in. ij. tables of ſtone and delyuered them vnto me.

But as ſoone as ye herde the voyce out off the darckneſſe and ſawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye ſayed beholde, the Lorde oure God hath ſhewed us his glorye and his greatneſſe, and we haue herde his voyce out of the fyre, and we haue ſene this daye that God maye talke with a man and he yet lyue. And now wherfore ſhulde we dye that this greate fyre ſhulde conſume us: Yf we ſhulde heare the voyce of the Lorde oure God any moare, we ſhulde dye. For what is any fleſh that he ſhulde heare the voyce of the lyuynge God ſpeakynge out of the fyre as we haue done and ſhulde yet lyue: Goo thou ād heare all that the Lorde oure God ſayeth, and tell thou vnto us all that the Lorde oure God ſayeth vnto the, and we will heare it and doo it.

And

And the Lorde herde the voyce of youre wordes when ye ſpake vnto me, and he ſayed vnto me: I haue herde the voyce of the wordes of this people which they haue ſpokē vnto the they haue well ſayed all that they haue ſayed. Oh that they had ſoche an herte with them to feare me ād kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ād ſaye vnto them: gett you in to youre tentes agayne, but ſtonde thou here before me and I will tell the all the commaundmentes, ordinaunces ād lawes which thou ſhalt teache thē, that they may doo them in the londe whiche I geue them to poſſeſſe.

Take hede therfore that ye do as the Lorde youre God hath commaunded you, and turne not aſyde: ether to the righte hande or to the left te: but walke in all the wayes which the Lorde youre God hath cōmaunded you, that ye maye lyve and that it maye goo well with you ād that ye maye prolonge youre dayes in the lond whiche ye ſhall poſſeſſe. walke stray- ght

¶ The. vj. Chapter.

THeſe are the commaundmentes, ordinaunces and lawes which the Lorde youre God commaunded to teach you, that ye might doo them in the londe whother ye goo to poſ-

ſeſſe

ſeſſe it: that thou mighteſt feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy ſonne and thy ſonnes ſonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therfore Iſrael and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encreaſe myghtelye uẽ as the Lord God of thy fathers hath promyſed the, a lõde that floweth with mylk ād hony

Heare Iſrael, the Lorde thy God is Lorde only and thou ſhalt loue the Lorde thy God with all thyne harte, with all thy ſoule and with all thy myght. And theſe wordes which I commaunde the this daye, ſhalbe in thine herte ād thou ſhalt whett them on thy childern, and ſhalt talke of them when thou art at home in thyne houſſe and as thou walkeſt by the waye, ād when thou lyeſt doune and when thou ryſeſt vpp: and thou ſhalt bynde them for a ſygne vpon thyne hande. And they ſhalbe papers off remembraunce betwene thyne eyes, and ſhalt write them vppon the poſtes of thy houſſe ād vppon thy gates.

It is hereſy with vs for a laye mā to lo ke of gods ar- orde or to rea de it.

And when the Lorde thy God hath boruȝht thĕ in to the lond which he ſware vnto thy fathers Abraham, Iſaac and Iacob, to geue the with greate and goodly cities which thou byldeſt

deſt not, and houſſes full of all maner goodes which thou filledeſt not, and welles dygged which thou dyggedeſt not, ād vynes and olyue trees which thou plantedeſt not, ād whē thou haſt eaten, and art full: Then beware leſt thou forget the Lorde which broughte the out off the lande of Egipte the houſſe of bondage. But feare the Lorde thy God and ſerue hym, and ſwere by his name, and ſe that ye walke not after ſtraunge goddes of the Goddes off the nacyons whiche are aboute you. For the Lorde thy God is a gelouſe God among you leſt the wrath of the Lorde thy God waxe hotte vppon the and deſtroye the from the erth.

Ye ſhall not tempte the Lorde youre God as ye dyd at Maſa. But ſe that ye kepe the commaundmentes of the Lorde youre God, his witneſſes and his ordinaunces which he hath commaunded the, and ſe thou doo that which is right and good in the ſyghte of the Lorde: that thou mayſt proſpere and that thou mayſt goo ād cōquere that good lāde which the Lorde ſware vnto thy fathers, and that the Lorde maye caſt out all thine enemies before the as he hath ſayed.

Right in goddes ſight is that he commandeth

When thy ſonne axeth the in tyme to come ſayenge: What meaneth the witneſſes, ordinaunces

Teach youre childern.

unces and lawes which the Lorde oure G hath commaunded you? Then thou ſhalt ſa vnto thy ſonne: We were bondmen vnto P rao in Egipte, but the Lorde brought vs o of Egipte with a mightie hande. And the L de ſhewed ſignes and wondres both greate a evell vppon Egipte, Pharao and vppon all h houſholde, before oure eyes and broughte from thence: to bryn ge vs in ād to geue vs th londe which he ſware vnto oure fathers. An therfore cōmaunded vs to do all theſe ordin unces ād for to feare the Lord oure God, fo oure welth alwayes and that he might ſaue v as it is come to paſſe this daye. Moreouer ſhalbe rightuouſnes vnto vs before the Lord oure God, yf we take hede to kepe all theſe cō maundmētes as he hath commaunded vs,

The outwarde deade is righteouſneſſe vnto the avoidinge of puniſhmēt, threteninges ād curſes ād to opt: ine temporall bleſſiges: but vnto the life tocome thou muſt haue the rightouſneſſe of faith ād there by receaue forgeuenesſe of ſinnes ād promiſe of enheritaunce ād power to worke of loue.

¶ The. vij. Chapter.

WHē the Lorde thy God hath brought the in to the lond whither thou goeſt to poſſeſſe it, and hath caſt out manye nacions before the: the Hethites, the Girgoſites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebuſites: vij. nacions moo in numbre ād mightier than thou: ād whē the Lorde thy God hath ſett them before the that thou ſhuldeſt ſmyte them ſe that thou vtterly deſtroye them and make no couenaunt with

ith them nor haue compaſſion on them. Al
thou ſhalt make no mariages with them, ne
er geue thy doughter vnto his ſonne nor ta-
e his doughter vnto thy ſonne. For they will
ake youre ſonnes departe fro me and ſerue
raunge Goddes, and then will the wrath off
he Lorde waxe whote vppon you ād deſtro-
e you ſhortely.

But thus ye ſhall deale with them: ouerthro-
owe their alters, breake doune their pilers, cut
doune their groues ād burne their ymages wi-
th fyre. For thou art an holy nacion vnto the
Lorde thy God the Lorde thy God hath cho
ſen the to be a ſeuerall people vnto him ſilf of
all nacions that are vppon the erth. It was not
becauſe of the multitude of you aboue all naci
ons, that the Lorde had luſt vnto you and cho
ſe you. For ye were feweſt of all nacions: But
becauſe the Lorde loued you and becauſe he
wolde kepe the othe which he had ſworne vn
to youre fathers, therfore he brought you out
of Egipte with a mightie hande ād delyuered
you out of the houſſe of bondage: euē frō the
hande of Pharao kinge of Egipte.

Gods awne goodneſſe ād his awne truth cauſeth hi to worke.

Vnderſtonde therfore, that the Lorde thy
God he is God and that a true God, which ke
peth poyntment and mercy vnto them that lo
ue him and kepe his commaundmentes, euen

thoro

throwe out a thousande generacions and re-
Before his face in his presence, while he lokethon. warideth them that hate him before his face so that he bringeth them to noughte, and wil not defferre the tyme vnto him that hateth hī but will rewarde him before his face. Kepe therfore the commaundmentes, ordinaunces and lawes which I commaunde you this daye, that ye doo them.

Yf ye shall herken vnto these lawes ād shall obserue and do them, then shall the Lorde thy God kepe poyntment with the and the mercy which he swore vnto thy fathers and will loue the, blesse the and multiplye the: he will blesse the frute of thy wombe and the frute of thi fel de, thy corne, thy wyne and thy oyle', the frute of thyne oxen and the flockes off thy shepe in the londe which he swore vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions, there shalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell. Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyseases off Egipte (whiche thou knowest) apon the, but wyll sende them vppon them that hate the.

Thou shalt bringe to nought all nacions, which the Lorde thy God delyuereth the, thyne eye

ne eye ſhall haue no pitie vppon them nether ſhalt thou ſerue their goddes, for that ſhalbe thy decaye. Yf thou ſhalt ſaye in thine hert theſe nacions are moo than I, how cā I caſt them out? Feare thē not, but remēbre what the Lorde thy god dyd vnto Pharao ād vnto all Egipte, ād the greate temptacions which thine eyes ſawe, ād the ſignes ād wonders ād mightie hāde ād ſtretched out arme wherewith the Lord thy god broughte the out: euē ſo ſhall the Lorde thy God doo vnto all the nacions of which thou art afrayed.

God is as able now also to deliuer vs out of the captiuite of the pope

Thereto, the Lorde thy God will ſend hornettes amonge them vntyll they that are lefte, and hyde them ſelues frō the, be deſtroyed. Se thou feare thē not for the lord thi god is amōg you a mightie god ād a terrible. The Lord thy god will put out theſe naciōs before the a litle ād a litle: thou maiſt not cōſume thē at ōce leſt the beeſtes of the felde encreaſe vpō the. And the lorde thy god ſhall delyuer thē vnto the ād ſterre vp a mightie tēpeſt amōge thē, vntil thei be brought to nought. And he ſhal deliuer their kinges in to thine hāde, ād thou ſhalt deſtroye their names frō vnder heauē. There ſhal no mā ſtonde before the, vntill thou haue deſtroyed them. The images of their goddes thou ſhalt burne with fire, ād ſe that thou couet not

the ſi

the ſyluer or golde that is on them nor take vnto the, leſt thou be ſnared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne houſſe, leſt thou be a damned thynge as it is: but vtterlye defye it and abhorre it, for it is a thinge that muſt be deſtroyed.

The. viij. Chaptre.

All the commaundmentes which I commaunde the this daye ye ſhal kepe for to do them, that ye maye lyue and multiplye and goo and poſſeſſe the londe whiche the Lorde ſware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wilderneſſe, for to humble the and to proue the, to wete what was in thine herte, whether thou woldeſt kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of. to make the know that a man muſt not lyue by bred only: but by all that procedeth out of the mouth of the Lorde muſt a man lyue. Thy rayment waxed not olde vppon the, nether dyd thy fete ſwell thys xl. yere.

The word is life

Vnderſtonde therfore in thine herte. that as a man nurtereth his ſonne, euen ſo the Lorde thy God nurtereth the. Kepe therfore the com-

maun

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of foũtens and of ſpringes that ſpringe out both in valayes and hylles: a londe of whete and of barly, of vynes, figtrees and pomgranates, a lond of olyuetrees with oyle and of honye: a lande wherin thou ſhalt not eate bred in ſcarceneſſe, and where thou ſhalt lacke nothinge, a londe whoſe ſtones are yerne, and out of whoſe hylles thou ſhalt dygge braſſe. When thou haſt eaten therfore and filled thy ſelfe, then bleſſe the Lord for the good lond which he hath geuen the.

But bewarre that thou forgett not the Lorde thy God, that thou woldeſt not kepe his cõmaũndmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou haſt eatẽ ād filled thy ſelfe ād haſt bylt goodly houſſes ād dwelt therin, ād when thy beeſſe ād thy ſhepe are waxed manye ād thy ſyluer ād golde is multiplied ād all that thou haſt encreaſed, then bewarre leſt thine herte ryſe ād thou fotgett the Lorde thy God which brought the out of the londe of Egipte the houſſe of bondage, ād which led the in the wilderneſſe both greate ād terreble with firye ſerpentes ād ſcor-

pīōs ād thurſte where was no water which bro
ought the water out of the rocke of flynt: whi
che fed the in the wilderneſſe with Man whe
re of thy fathers knewe not, for to humble the
and to proue the, that he might doo the good
at thy later ende.

And beware that thou ſaye not in thine her
te, my power and the might of myne awne hā
de hath done me all theſe actes: But remembre
the Lorde thy God, how that it is he which ga
ue the power to do māfully, for to make good
the promeſſe which he ſware vnto thy fathers,
as it is come to paſſe this daye,

Gods power worketh and not we.

For yf thou ſhalt forget the Lorde thy god
and ſhalt walke after ſtraunge goddes and ſer
ue them and worſheppe them, I teſtyfye vnto
you this daye, that ye ſhall ſurely peryſh. As
the nacyons whiche the Lorde deſtroyeth be
fore the, euen ſo ye ſhall peryſhe, becauſe ye
wolde not herken vnto the voyce of the Lord
youre God.

¶ The. ix. Chapter.

HEare Iſrael, thou goeſt ouer Ioadayne
this daye, to goo and conquere nacions
greater and mightier than thy ſelfe, and cities
greate ād walled vp to heauen, ād people grea
te and tall, euen the childern of the Enak me
which thou knoweſt and of whom thou haſt
herde

herde saye who is able to stond before the chil dern of Enack? But vnderstonde this daye that the Lorde thy God which goeth ouer before the a consumyng fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quyckely as the Lorde hath sayed vnto the.

Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuousnes the Lorde hath brought me in to the possesse this lōde. Nay, but for the wekednesse of these nacions the Lord doth cast thē out before the. It is not for thy rightuousnes sake ād right hert that thou goest tó possesse their lōd: But partely for the wekednesse of these naciōs, the Lord thy god doth cast thē out before the, and partly to performe that which the Lorde thy God sware vnto thi fathers, Abraham, Isaac and Iacob. where is my righteousnesse.

Vnderstond therfore that it is not for thy rightuousnes sake, that the Lorde thy God doth geue the this good lond to possesse it, for thou art a stiffenecked people. Remēbre ād forget not how thou prouokedest the Lorde thi god in the wilderneſſe: for sens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the

Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euē to have destroyed you, after that I was gone vpp into the mount, to fett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes ād xl. nightes and nether ate bred nor dranke water. And the Lorde delyuered me two tables of stone writen with the finger of God, and in them was acordynge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the daye whē the people were gathered together.

And whē the. xl. dayes and. xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables of the testament, and sayed vnto me: Vpp, and get the doune quyckely from hence, for thy people which thou hast broughte out of Egipte, haue marred them selues.

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall. Furthermore the Lorde spake vnto me sayenge: I se this people how that it is a stiffenecked people, let me alone that I maye destroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

And

And I turned awaye and came doune from the hyll(and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I loked and ſawe that ye had ſynned agenſt the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and caſt them out of my two handes, and brake thē before youre eyes. And I fell before the Lorde: euen as at the firſt tyme. xl. dayes ād. xl nightes and nether ate bred nor dranke water ouer all youre ſynnes whiche ye had ſynned in doynge wekedly in the ſyght of the Lorde ād in prouokinge him. For I was afrayed of the wrath and fearſneſſe wherwith the Lord was angrie with you, euē for to haue deſtroyed you But the Lorde herde my peticion at that tyme alſo.

The Lorde was very angrie with Aaron alſo, euē for to haue deſtroyed him: But I made interceſſion for Aarō alſo the ſame tyme. And I toke youre ſynne, the calfe which ye had made ād burnt him with fire ād ſtampe him and grounde him a good, euē vnto ſmal duſt. And I caſt the duſt thereof in to the broke that deſcended out of the mount.

Alſo at Thabeera and at Maſa and at the ſepul

sepulchres of lust ye angred the Lorde, yee & when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether beleued hī nor herkened vnto his voyce. Thus ye haue bene disobedict vnto the Lord, sence the daye that I knew you.

Lerne to pra ye.

And I fell before the Lorde .xl. dayes and xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made intercession vnto the Lorde and sayed: O Lorde Iehoua, destroye not thy people and thyne enheritaūce which thou hast delyuered thorow thi greatnesse and which thou hast brought out of Egipte with a mightie hand. Remēbre thy servauntes Abraham, Isaac and Iacob and loke not vnto the stoburnesse of this people nor vnto their wickednesse and synne: lest the londe whence thou broughtest them saye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therfore he caried them out to destroye them in the wildernesse. Moreouer they are thy people and thine enheritaunce, whiche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

¶ The.x.Chapte.

IN the ſame ceaſon the Lord ſayed vnto me hewe the two tables of ſtone like vnto the firſt and come vp vnto me in to the mount ād make the an Arke of wod, and I will wryte in the table, the wordes that were in the firſt tables which thou brakeſt, ād thou ſhalt put thē in the arcke. And I made an arke of ſethī wod ād hewed two tables of ſtone like vnto the firſt, ād went vp in to the mountayne and the.ij. tables in myne hande.

And he wrote in the tables, acording to the firſt writinge (the.x. verſes whiche the Lorde ſpake vnto you in the mount out of the fire in the daye when the people were gathered ād gaue thē vnto me. And I departed ād came deune frō the hyll and put the tables in the arcke which I had made: ād there they remayned, as the Lorde commaunded me

¶ And the childern of Iſrael toke their iurney from Beroth Bē Iakē to Moſera, where Aarō dyed ād where he was buried, ād Eleazer his ſonne became preaſt ī his ſteade. And frō thēce they departed vnto Gudgod: ād frō Gudgod to Iathbath, a lōd of riuers of water. And the ſame ceaſon the Lorde ſeparated the trybe of Leui to beare the arcke of the appoyntment

of the

of the Lorde and to ſtonde before the Lorde, ād to miniſtre vnto him and to bleſſe in his name vnto this daye. Wherfore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promyſed them.

And I taried in the mount, euē as at the firſt tyme. xl. dayes and. xl. nyghtes and the Lorde herkened vnto me at that tyme alſo, ſo that the Lorde wolde not deſtroye the. And the Lorde ſayed vnto me: vpp ād goo forth in the iurney before the people and let them goo in ād conquere the lond which I ſware vnto their fathers to geue vnto them.

And now Iſrael what is it that the Lord thi God requyreth of the, but to feare the Lord thi God and to walke in all his wayes and to loue him and to ſerue the Lorde thy God with all thyne herte and with all thy ſoule, that thou kepe the commaundmentes of the Lorde ād his ordinaunces which I commaunde the this daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a luſt vnto thy fathers to loue them, and therfore choſe you theire ſeed after them off all nacyons, as it is come to paſſe this daye.

Circum

Circumcyse therfore the foreskynne of youre hartes, and be no longer sciftnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straunger, to geue him fode and rayment. Loue therfore the straunger, for ye were straungers youre selues in the londe of Egipte.

Thou shalt feare the Lorde thi God and serue him and cleaue vnto him ād swere by his name, for he is thi prayse ād he is thi God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doune in to Egipte with .lxx. soules, ād now the Lorde thi God hath made the as the starres of heauen in multitude.

The. xi. Chapter.

LOue the Lorde thi God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre childern haue nether knowen nor sene: euen the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge

the

the Egiptiãs, euen vnto Pharao the kinge of Egipte and vnto all his lõde: ãd what he dyd vnto the hoſt of the Egiptiãs, vnto their horſes ãd charettes, how he brought the water of the red ſee vppon thẽ as they chaſed you, and how the Lorde hath brought them to nought vnto this daye: ãd what he dyd vnto you in the wilderneſſe, vntill ye came vnto this place: ãd what he dyd vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Ruben, how the erth opened hir mouth ãd ſwalowed thẽ with their houſholdes and their tentes, ãd all their ſubſtãce that was in their poſſeſſiõ, in the myddes of Iſrael.

For youre eyes haue ſene all the greate deades of the Lorde which he dyd. Kepe therfore al the cõmaundmentes which I cõmaunde the this daye that ye maye be ſtronge ãd goo and conquere the londe whother ye go to poſſeſſe it, ãd that ye maye prolonge youre dayes in the londe which the Lorde ſware vnto youre fathers to geue vnto them ãd to their ſeed, a londe that floweth with mylke and honye.

For the londe whother thou goeſt to poſſeſſe it, is not as the londe of Egipte whence thou cameſt out, where thou ſowedeſt thi ſeed and wateredeſt it with thi laboure as a garden of herbes: but the londe whither ye goo ouer

to po-

to poſſeſſe it, is a londe of hilles and valeyes and drynketh water of the rayne of heauē, and a londe which the Lorde thi God careth for. The eyes of the Lord thi God are always apō it, from the begynnynge of the yere vnto the la ter ende of the yere.

Yf thou ſhalt herken therfore vnto my commaundementes which I commaunde you this daye, that ye loue the Lorde youre God and ſerue him with all youre hertes and with all youre ſoules: then he will geue rayne vnto youre londe in due ſeaſon, both the fyrſt rayne and the later, and thou ſhalt gather in thy corne, thy wyne and thyne oyle. And he will ſende graſſe in thy feldes for thy catell: and thou ſhalt eate and fyll thy ſelfe.

But bewarre that youre hertes diſceaue you not that ye turne aſyde and ſerue ſtraunge goddes and worſhepe them, and thē the wrath of the Lorde waxe hote vpon you ād ſhott vp the heauen that there be no rayne and that youre londe yeld not hir frute, and that ye pereſh quickly from of the good lōde which the Lorde geueth you.

Putt vp therfore theſe my wordes in youre hertes and in youre ſoules, and bynde them for a ſygne vnto youre handes, and lett them

them be as papers of remembraunce betwene youre eyes, and teach them youre childern: so that thou * talke of them when thou ſytteſt in thyne houſſe, and when thou walkeſt by the waye, and when thou lyeſt doune and when thou ryſeſt vpp: yee and write them vppon the dorepoſtes of thine houſſe and vppon thi gates, that youre dayes may be multiplyed ād the dayes of youre childern apon the erth which the Lorde ſware vnto youre fathers to geue them, as longe as the dayes of heauē laſt vpon the erth.

Talke of the hynbod saye ours prelates

For yf ye ſhall kepe all theſe cōmaundmentes which I cōmaunde you, ſo that ye doo thē and loue the Lorde youre God and walke in all his wayes and cleaue vnto him. Then will the Lorde caſt out all theſe nacions both greatter and myghtyer then youre ſelues. All the places where on the ſoles of youre fete ſhall treade, ſhalbe youres: euen from the wilderneſſe and from Libanon and from the ryuer Euphrates, euen vnto the vttemoſt ſee ſhall youre coſtes be. There ſhall no man be able to ſtonde before you: the Lorde youre God ſhal caſt the feare and dreade of you vppō all londes whether ye ſhall come, as he hath ſayed vnto you.

Beholde, I ſeet before you this daye, a bleſſynge

ſynge and a curſe: a bleſſynge: yf that ye herkē vnto the commaundmentes of the Lorde youre God which I cōmaūde you this daye: And a curſe: yf ye will not herkē vnto the cōmaundmentes of the Lord youre God: but turne out of the waye which I commaūde you this daye to goo after ſtraunge goddes which ye haue not knowen.

When the Lorde thi God hath brought the in to the londe whother thou goeſt to poſſeſſe it, then put the bleſſinge vppon mount Griſim and the curſe vppon mount Ebal, which are on the other ſyde Iordane on the backe ſide of the waye towarde the goynge doune of the ſonne in the lōde of the Cananites which dwell in the feldes ouer againſt Gilgal beſyde moregroue. For ye ſhall goo ouer to goo and poſſeſſe the londe which the Lorde youre God geueth you, and ſhall conquere it ād dwell there in. Take hede therfore that ye doo al the cō maundmentes and lawes, which I ſett before you this daye.

The. xij. Chapter.

THeſe are the ordinaunces and lawes which ye ſhall obſerue to doo in the londe which the Lorde God of thy fathers geueth the to poſſeſſe it, as longe as ye lyue vppon the erth.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hye mountaynes and on hye hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hewe downe the ymages off theyr goddes, and bryng the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquere the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall bryng youre burntsacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre vowes and frewilloffrynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God and ye shall reioyse in all that ye laye youre handes on both ye and youre housholdes, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what lemeth hī good in his awne eyes. For ye are not yet come to rest nor vnto the enheritaunce which the Lorde

youre

youre God geueth you. But ye shal goo ouer Iordayne ād dwell in the lōde which the Lorde youre God geueth you to enheret, ād he shal geue you rest frō al youre enemies rounde aboute: and ye shall dwell in safetie.

Therfore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burntsacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde youre God, both ye, youre sonnes and youre doughters, youre seruauntes and youre maydes and the leuite that is within youre gates for he hath nether parte nor enheritaunce with you.

Take hede that thou offer not thi burntofferynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burntofferynges and there thou shalt doo all that I commaunde the. Not withstondynge thou mayst kyll ād eate flesh in al thi cities, what soeuer thi soule lusteth after acordinge to the blessinge of the Lorde thi God which he hath geuen the both the

vnclea-

Vncleane as pertayninge vn to sacrifice as beestes that had defectes: but not of the vncleane that was forbidde

* vncleane and the cleane mayst thou eate euen as the roo and the hert: only eate not the bloude, but poure it apon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou vowest, nor thi frewilofferinges or heueofferynges of thyne handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi seruaunte and thy mayde ād the leuite that is within thi gates: ād thou shalt reioyse before the Lorde thi God, in al that thou putteſt thine hande to. And beware that thou forsake not the leuite as lōge as thou lyuest vppon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what soeuer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kylle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne citie what

soeuer

ſoeuer thi ſoule luſteth. Neuer the later, as the roo and the herte is eaten, euen ſo thou ſhalt eate it: the vncleane and the cleane indifferently thou ſhalt eate. But be ſtrong that thou eate not the bloude. For the bloude, that is the lyfe: and thou mayſt not eate the life with the fleſh: thou maiſt not eate it: but muſt power it vppō the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou ſhalt haue done that whyche is ryghte in the ſyghte off the Lorde.

But thy holye thinges which thou haſt and thy vowes, thou ſhalt take and go vnto the place which the Lorde hath choſen, and thou ſhalt offer thy burntoffrynges, both fleſh ād bloude apon the alter of the Lorde thy God, and the bloude of thine offrynges thou ſhalt poure out vppon the alter of the Lorde thy God, and ſhalt eate the fleſh. Take hede and heare all theſe wordes which I commaunde the that it maye goo well with the and with thy childeren after the for euer, whē thou doeſt that whiche is good and right in the ſighte of the Lorde thy God.

When the Lorde thy God hath deſtroyed the nacions before the, whother thou goeſt to conquere them, and when thou haſt conque-

red them, and dwelt in their landes: Beware that thou be not taken in a snare after thē, after that they be destroyed before the, and that thou axe not after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacyons which the Lorde hated dyd they vnto their goddes. For they burnt both their sonnes ād their doughters with fire vnto their goddes.

Put nought to ner take ought awaye.

But what soeuer I commaunde you that take hede ye do: ād put nought thereto, nor take ought there from.

¶ The. xiij. Chapter.

IF there arise amonge you a prophett or a dreamer of dreames and geue the a sygne or a wondre, and that sygne or wonder which he hath sayed come to passe, and then saye: lat vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreamer of dreames. For the Lorde thy God tēpteth you, to wete whether ye loue the Lord youre God with all youre hertes ād with al youre soules. For ye must walke after the Lorde youre God ād feare him and kepe his cōmaū-

God geueth vs his worde ād cōfirmeth it with miracles to proue who hath a tr

dmē-

dmentes and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye for it, because he hath spokē to turne you awaye frō the Lorde youre God which broughte you out of the londe of Egipte ād delyuered you out of the housse of bondage, to thrust the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

ue herte, we must take heede to the scripture, lest false prophetes, or false miracles deceaue vs.

Yf thy brother the sonne of thy mother or thyne awne sonne or thy doughter or the wife that lieth in thy bosome or thy frende which is as thyne awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge goddes which thou hast not knowē nor yet thy fathers, of the goddes of the people whiche are roūde aboute the, whether thei be nye vnto the or farre of from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thyne eye pitye him nor haue compassyon on hym, nor kepe him secrett, but cause him to be slayne: Thine hande shalbe first apon hym to kyll him: and then the handes off all the people. And thou shalt stone hym with stones that he dye, because he hath gone

aboute to thruſt the awaye from the Lord thy God which brought the out of Egipte the houſſe of bondage. And all Iſrael ſhall heare and feare ād ſhall doo no moare any ſoche wekednesse as this is, amonge them.

Yf thou ſhalt heare ſaye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the childern of Beliall are gone out from amonge you and haue moued the enhabiters of their citie ſayeng: lat vs goo and ſerue ſtraunge Goddes whiche ye haue not knowen. Then ſeke and make ſerche and enquere diligently. Yf it be true and the thinge of a ſuertie that ſoch abhominacion is wrought among you: then thou ſhalt ſmyte the dwellers of that citie with the edge of the ſwerde, and deſtroye it mercyleſſe and all that is therin, and euen the very catell thereof with the edge of the ſwerde. And gather all the ſpoyle of it in to the myddes of the ſtreates thereof, and burne with fire: both the citie and all the ſpoyle thereof euery whitte vnto the Lord thy God. And it ſhalbe an hepe for euer and ſhall not be bylt agayne. And ſe that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his fearſe wrath and ſhewe the mercye ād haue compaſſion on the and multiplye the, as he hath ſworne vnto

thy

thy fathers: when thou haſt herkened vnto the voyce of the Lorde thy God, to kepe all his cõ maundmentes which I cõmaunde the thys da ye ſo that thou doo that which is right in the e- yes of the Lorde thy God.

14.

¶ The. vj. Chapter.

YE are the childern of the Lorde youre God, cut not youre ſelues nor make you any baldnes betwene the eyes for any mãs de- eth. For thou art an holy people vnto the Lord thy God, ãd the Lorde hath choſen the to be a ſeuerall people vnto him ſelfe, of all the nacy- ons that are vppon the erth.

Ye ſhall eate no maner of abhominacyon. Theſe are the beeſtes which ye ſhall eate of: ox en, ſhepe and gootes, hert, roo and bugle, hert- goote, vnicorne, origen and Camelion. And all beeſtes that cleaue the hoffe and ſlytte it in to two clawes and chewe the cud, them ye ſhal eate. Neuertheleſſe, theſe ye ſhall not eate of them that chew cud ãd of thẽ that deuyde and cleaue the hoffe: the camell, the hare ãd the co nye. For they chew cud, but deuyde not the hof fe: ãd therfore are vncleane vnto you: ãd alſo the ſwyne, for though he deuyde the hoffe, yet he cheweth not cud, ãd therfor is vncleane vn

to you

to you: Ye ſhall not eate of the fleſh of thē nor twich the deed carkaſſes of them.

Theſe ye ſhall eate off all that are in the waters: All that haue fynnes and ſcales. And what ſoeuer hath not finnes and ſcales, of that ye may not eate, for that is vncleane vn to you.

Of all cleane byrdes ye ſhall eate, but theſe are they of which ye maye not eate: the egle, the goſhauke, the cormerànt, the ixion, the vultur, the kyte and hyr kynde, and all kynde off rauens, the Eſtrich, the nyghtcrowe. the kuckoo, the ſparowhauke and all hir kynde, the litle oule, the great oule, the backe, the hytture, the pye the ſtorke, the heron, the Iaye in his kynde, the lapwynge, the ſwalowe: And all crepynge foules are vncleane vnto you and maye not be eaten of: but of all cleane foules ye maye well eate.

Ye ſhall eate of nothinge that dyeth alone: But thou mayſt geue it vnto the ſtraunger that is in thy citie that he eate it, or mayſt ſell it vnto an Aliēt. For thou art an holy people vnto the Lorde thy God. Thou ſhalt not ſeth a kyd in his mothers mylke.

Thou ſhalt tyeth all the encreaſe of thy ſeed that cometh out of the felde yere by yere. And thou ſhalt eate before the Lorde thy God

God in the place whiche he hath choſen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firſtborne of thine oxen and of thy flocke that thou mayſt lerne to feare the Lorde thy God allwaye.

Yf the waye be to longe for the, ſo that thou art not able to carie it, becauſe the place is to farre from the whiche the Lorde thy God hath choſen to ſet his name there (for the Lorde thy God hath bleſſed the) then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy God hath choſen, and beſtowe that moneye on what ſoeuer thy ſoule luſteth after: on oxen ſhepe, wyne and good drynke, and on what ſoeuer thy ſoule deſyreth, and eate there before the Lorde thy God and be mery: both thou and thyne houſholde and the Leuite that is in thy cytye. Se thou forſake not the Leuite, for he hath nether parte nor enheritaunce with the.

At the ende of thre yere, thou ſhalt brynge forth all the tithes of thine encreaſe the ſame yere and laye it vpp whitin thyne awne cytye, and the Leuite ſhall come becauſe he harh nether parte nor enheritaunce with the, and the ſtraunger and the fatherleſſe and the wedowe

we which are whithin thy citie and ſhall eate and fyll them ſelues: that the Lorde thy God maye bleſſe the in all the workes of thine hond which thou doeſt.

¶ The. xv. Chapter.

AT the ende of ſeuen yere thou ſhalt make a fre yere. And this is the maner off the fre yere, whoſoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: becauſe it is called the lordes fre yere, yet of a ſtraunger thou maiſt call it home agayne. But that which thou haſt with thy brother thyne hande ſhall remytt, and that in any wyſe, that there be no begger amonge you. For the Lorde ſhall bleſſe the lande whiche the Lorde thy God geueth the, an heritaunce to poſſeſſe it: ſo that thou herken vnto the voyce of the Lorde thy God, to obſerue ād doo all theſe commaundmentes which I commaunde you this daye: ye and then the Lorde thy God ſhall bleſſe the as he hath promyſed the, and thou ſhalt lende vnto many nacyons, and ſhalt borowe of no man, and ſhalt raygne ouer many nacyons, but none ſhal reygne ouer the.

When

When one of thi brethern amonge you is waxed poore in any of thi cities within thi lō-de which the Lorde thi God geueth the, se that thou harden not thine hert nor shetto thyne hande from thi poore brother: But open thyne hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therfore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou putteſt thine hande to. For the londe shall neuer be without poore. Wherfore I cōmaunde the sayenge: open thine hande vnto thi brother that is neady ād poore in thy lande.

Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off

that

that where with the Lorde thi God hath ble
ſed the. And remembre that thou waſt a ſe
uaunte in the londe of Egipte, and the Lord
thi God delyuered the thence: wherfore I com
maunde the this thinge to daye.

But and yf he ſaye vnto the, I will not goo
awaye from the, becauſe he loueth the and thi
ne houſſe and is well at eaſe with the. Then
take a naule and nayle his eare too the doore
there with ād let him be thi ſeruaunte forever
and vnto thi mayde ſeruaunte thou ſhalt do
likewiſe. And let it not greue thine eyes to let
him goo out from the, for he hath bene wor
the a double hired ſeruaunte to the in his ſer
uyce. vi. yeres. And the Lorde thi God ſhal
bleſſe the in all that thou doeſt.

All the firſtborne that come of thine oxen
and of thi ſhepe that are males, thou ſhalt ha
lowe vnto the Lorde thi God. Thou ſhalt do
no ſeruyce with the firſtborne of thi ſhepe: but
ſhalt eate thē before the Lord thi God yere by
yere in the place which the Lorde hath choſen
both thou and thine houſſholde.

Yf there be any deformyte there in, whe
ther it be lame or blinde or what ſoeuer euell
faueredneſſe it hath, thou ſhalt not offer it vn
to the Lorde thi God: But ſhalt eate it in thy
ne awne citie, the vncleane and the cleane in
diffe

ifferently, as the roo and the hert. Only ea- not the bloude there of, but poure it vppon he grounde as water.

The. xvi. Chapter.

OBserue the moneth of Abyb, and ofer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. Thou shalt therfore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuẽ- ded bred there with: but shalt eate there with the bred of tribulaciõ. vij. dayes lõge. For thou camest out of the lõde of Egipte in hast, that thou mayst remembre the daye when thou ca- mest out of the londe of Egipte, all dayes of thi life. And se that there be no leuended bred sene in all thi costes. vij. dayes longe, and that there remayne nothinge of the flesh which th- ou hast offered the fyrst daye at euen, vntil the mornynge.

Thou mayst not offer passeover in any of thi cities which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou shalt

ſhalt offer Paſſeouer at euen aboute the goyn
gdoune of the ſonne, euen in the ſeaſon that
thou cameſt out of Egipte. And thou ſhalt
ſeth and eate in the place which the Lorde thi
God hath choſen, and departe on the morowe
and gette the vnto thi tente. Sixe dayes thou
ſhalt eate ſwete bred, and the ſeuenth daye is
for the people to come together to the Lorde
thi God, that thou mayſt do no worke.

Then reken the. vij. wekes, and begynne to
rekē the. vij. wekes when the ſyccle begynneth
in the corne, and kepe the feaſt of wekes vnto
the Lorde thi God, that thou geue a frewilof-
feringe of thine hāde vnto the Lord thi God
acordinge as the Lorde thi God hath bleſſed
the. And reioyſe before the Lorde thi God
both thou, thi ſonne, thi doughter, thi ſeruaun
te and thi mayde, and the leuite that is within
thi gates, and the ſtraunger, the fatherleſſe ād
the wedowe that are amonge you, in the place
which the Lorde thi God hath choſen to ma-
ke his name dwel there. And remēbre that thou
wast a ſeruaūte in Egipte, that thou obſer
ue and doo theſe ordinaunces.

Thou ſhalt obſerue the feaſt of tabernacles
vij. dayes longe, after that thou haſt gathered
in thi corne and thi wyne. And thou ſhalt re
ioyſe in that thi feaſt, both thou and thi ſonne,
thi

thi doughter,thi ſeruaunte,thi mayde,the leuite,the ſtraunger,the fatherleſſe and the wedowe that are in thi cities.Seuen dayes thou ſhalt kepe holy daye vnto the Lorde thi God,in the place which the Lorde ſhal choſe:for the Lorde thi God ſhall bleſſe the in all thi frutes and in all the workes of thine handes,and thou ſhalt be all together gladneſſe. Thre tymes in the yere ſhall al youre males appere before the Lorde thi God in the place which he ſhal choſe:In the feaſt of ſwete bred,in the feaſt of wekes and in the booth feaſt. And they ſhal not appere before the Lorde emptie:but euery mā with the gifte of his honde, acordynge to the bleſſinge of the Lorde thi God which he hath geuen the.

The.xvij.Chapter.

IVdges and officers thou ſhalt make the in all thi cities which the Lorde thi God geueth the thorow out thi trybes.and lett thē iudge the people righteouſly. Wreſt not the lawe nor knowe any perſone nether take any rewarde:for giftes blynde the wiſe and peruerte the wordes of the righteous. But in all thinge folowe righteouſneſſe,that thou mayſt lyue and enioye the londe which the Lord thi God geueth the. Iudges

Thou

XVII. Chapter.

Thou ſhalt plante no grouе of what ſoeuer trees it be, nye vnto the altare of the Lorde thi God which thou ſhalt make the. Thou ſhalt ſett the vpp no piler, which the Lorde thy God hateth. Thou ſhalt offer vnto the Lorde thy God no oxe or ſhepe where in is any deformyte, what ſoeuer euell faueredneſſe it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesſe in the ſighte of the Lord thi God, that they haue gone beyonde his appoyntment, ſo that they haue gone and ſerued ſtraūge goddes ād worſhipped thē, whether it be the ſonne or mone or any thinge contayned in heauē which I forbade, and it was tolde the ād thou haſt herde of it: Then thou ſhalt enquere diligently. And yf it be true and the thinge of a ſuertye that ſoch abhomynacion is wrought in Iſrael thē thou ſhalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge, * vnto thi gates ād ſhalt ſtone thē with ſtones ād they ſhall dye. At the mouth of ij. or. iij witneſſes ſhal he that is worthy of deeth, dye: but at the mouth of one witneſſe he ſhall not dye. And the handes of the witneſſes ſhalbe firſt vppon

Openly in the gates and not ſecretlye in preſon: with lawfull witneſſe and not tormentynge them or makē ge them ſwer agenſt thē ſelves or forſwere thē ſelves

eſt vppon him to kyll him, ād afterwarde the handes of all the people: ſo ſhalt thou put wekedneſſe awaye from the.

Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of ſtrife within thi cities: Then Ariſe and gett the vpp vnto the place which the Lorde thi God hath choſen, and goo vnto the preaſtes the leuites and vnto the iudge that ſhalbe in thoſe dayes, and axe, and they ſhall ſhewe the how to iudge. And ſe that thou doo acordinge to that which they of that place which the Lorde hath choſen ſhew the and ſe that thou obſerue to doo acordinge to all that they enforme the. Acordinge to the lawe which they teach the and maner of iudgement which they tell the, ſe that thou doo and that thou bowe not from that which they ſhewe the, nether to the right hande nor to the lyfte.

And that man that will doo preſumptuouſly, ſo that he will not herken vnto the preaſt that ſtondeth there to myniſtre vnto the Lorde thi God or vnto the iudge, ſhall dye: and ſo thou ſhalt put awaye euell from Iſrael. And all the people ſhall heare and ſhall feare, and ſhall doo nomare preſumptuoſly,

When

XVII. Chapter.

When thou art come vnto the lõde which the Lorde thi God geueth the and enioyeſt it and dwelleſt therin: Yf thou ſhalt ſaye, I will kynges ſett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou ſhalt make him kinge ouer the, whom the Lorde thi God ſhal choſe. One of thi brethern muſt thou make kinge ouer the, and mayſt not ſett a ſtraunger ouer the which is not of thi brethern. But in ani wyſe let hī not holde to many horſſes, that he bringe not the people agayne to Egipte thorow the multitude of horſſes, for as moch as the Lorde hath ſayed vnto you: ye ſhall hence forth goo no moare agayne that waye. Alſo he ſhall not haue to many wyues, leſt his hert turne awaye, nether ſhall he gather him ſyluer and godlde to moch.

And when he is ſeten vppon the ſeate off his kingdome, he ſhall write him out this ſeconde lawe in a boke takynge a copye of the preaſtes the leuites. And it ſhalbe with him and he ſhall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe ād theſe ordinaunces for to doo them: that his hert aryſe not aboue his brethern and that he turne not from the commaundment: ether to the righte hande or to the lifte: that both he ād his

childern

childern maye prolonge their dayes in his kingdome in Israel.

¶ The .xviij. Chapter.

THe preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde ād his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be oxe or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the firstfrutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to ministre in the name of the Lorde: both hī and his sonnes for euer.

I merue{l} that oure disfigured ceude make no figure of this all this while.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, ād come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there ministre in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that whiche cometh to hym of the patrimonye of hys

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dismale dayes or that vseth witchcraft or a sorcerar or a charmar or that speaketh with a spirite or a sothsayer or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therfore with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysemall dayes and bruterars. But the Lorde thy God permytteth not that to the.

Christ is here promysed a preacher off better tydinges then Moses.

The Lorde thy God will sterre vpp a prophete amonge you: euē of thy brethern like vnto me: and vnto him ye shall herken acording to all that thou desyredest of the Lorde thy god in Horeb in the daye when the people were gathered layenge: Let me heare the voyce of my Lorde God nomoare nor se this greate fire any moare, that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will

rayse

rayse them vpp a prophett from amonge their brethern like vnto the ād will put my wordes in to his mouth and he shall speake vnto thē al that I shall commaunde him. And whosoeuer will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thynge folow not nor come to passe, that is the thinge which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therfore of him.

¶The.xix.Chapter.

WHen the Lorde thy Gad hath destroyed the nacyons whose londe the Lorde thy God geueth the, and thou hast conquered thē and dwellest in their cities and in their housses: thou shalt appoynte .iij. cities in the lande whiche the Lorde thy God geueth the to

possesse it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to. iij. partes that whosoeuer committeth murthur may flee thither.

And this is the cause of the sleyer that shal flee thither and be saued: Yf he smyte his neghboure ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodd with his neghboure to hew wod, and as his hãde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neghboure that he dye: the same shall flee vnto one off the same cities ãd be saued. Lest the executer of bloude folowe after the sleyer while his hert is whote and ouertake him, because the waye is longe, and slee him, and yet there is no cause worthy of deeth in him, in as moch as he hated not his neghbour in tyme passed. Wherfore I commaunde the sayeng: se that thou appoynte out. iij. cities.

The popis sãctuaries are of an other purpose. For he had leuer haue the frensheep of the euel thẽ to saue them that are Good.

As hate maketh the dead euell: so love maketh it good.

And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the londe which he sayed he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to doo them, which I commaunde the this daye, that thou loue the Lord thy god ãd walke in his wayes euer) then thou shalt

ſhalt adde. iij. cities moo vnto thoſe. iij. that innocent bloude be not ſhed in thi lande which the Lorde thy God geueth the to enheret, and ſo bloude come vppon the,

But and yf there be any man that hateth his neyghboure and layeth awayte for him and ryſeth agenſt him and ſmyteth him that he dye, and fleeth vnto any of theſe cities. Then let the elders of his citie ſende and fetche him thence and delyuer him in to the hondes of the iuſtice of bloude, and he ſhall dye, Let thyne eye haue no pitie on him, and ſo thou ſhalt put awaye innocent bloude from Iſrael, and happie arte thou.

Thou ſhalt not remoue thy neghbours marke which they of olde tyme haue ſett in thyne enheritaunce that thou enheretteſt in the londe which the Lorde thy God geueth the to enioye it.

One witneſſe ſhall not ryſe agenſt a man in any maner treſpace or ſynne, what ſoeuer ſynne a man ſynneth: But at the mouthe of two witneſſes or of. iij. witneſſes ſhall all maters be tryed.

Yes in all maner of hereſie agenſt holye churches

Yf an vnrighteous witneſſe ryſe vp agenſt a man to accuſe him of treſpace: then let both the men which ſtryue together ſtonde before the Lorde, before the preaſtes and the iudges which

which shalbe in those dayes, and let the iudges enquyre a good. And yf the witnesse be founde false and that he hath geuen false witnesse agenst his brother thē shall ye do vnto hī as he had tought to do vnto his brother, and so thou shalt put euel away frō the. And other shal heare ād feare ād shal hēceforth comytt no more any soch wekednesse amōg you. And let thyne eye haue no compassiō, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

¶ The. xx. Chapter

WHen thou goest out to batayle agenste thine enemyes, and seest horses and chariottes and people moo then thou, be not afeerde of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israel, ye are come vnto batayle agenste youre enemyes, let not youre hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agenste youre enemyes and to saue you.

And let the officers speake vnto the people

ple sayenge: Yf any man haue bylt a new houſſe and haue not * dedicate it, let him goo and returne to his houſſe leſt he dye in the batayle, and another dedicate it. And yf any man haue planted a vyneyarde and haue not made it/comen*, let him goo and returne agayne vnto his houſe, leſt he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his houſſe, leſt he dye in the batayle and another take her.

Dedicat: the lewises I suppose, halowed tnē as we doo oure shippes.

Comē: the .iij. first yeres the frute myghte notbe eatē the fourth it mighte be offred ād the fifte eaten ād that ya to make it comē to bringe it to the vse of the laye people.

And let the officers ſpeake further vnto the people and saye. Yf any man feare and be faynte herted, let him goo and returne vnto his houſſe, leſt his brothers hert be made faynte as well as his. And when the officers haue made an ende off ſpeakynge vnto the people, let thē make captaynes of warre ouer them.

When thou comeſt nye vnto a citie to fight agenſt it, offre them peace. And yf they anſwere the agayne peasably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and ſerue the. But and yf they will make no peace with the, then make warre agenſte the citie and beſege it.

And

And when the Lord thy God hath delyuered it in to thine handes, ſmyte all the males thereof with the edge of the ſwerde, ſaue the wemē and the childern and the catell and all that is in the citie and all the ſpoyle thereof take vnto thy ſelfe and eate the ſpoyle of thyne enemies which the Lord thy God geueth the. Thus thou ſhalt doo vnto all the cities whiche are a greate waye of from the ād not of the cities of theſe nacions.

But in the cities of theſe nacions which the Lorde thy God geueth the to enheret, thou ſhalt ſaue alyue nothinge that bretheth. But ſhalt deſtroye them with out redempcion, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebuſites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abhominacyons whiche they doo vnto theire goddes, and ſo ſhulde ſynne agenſt the Lorde youre God

When thou haſt beſeged a citie longe tyme in makinge warre agenſt it to take it. deſtroye not the trees thereof, that thou woldeſt thruſt an axe vnto them. For thou mayſt eate of thē, and therfore deſtroye them not. For the trees of the feldes are no men, that they myght come agenſt the to beſege the. Neuerthelater thoſe

trees

trees which thou knoweſt that mē eate not of them,thou maiſt deſtroye and cutte them dou ne and make bolwerkes agenſt the citie that maketh warre with the, vntyll it be ouerthro• wne.

¶The.xxj.Chapter.

YF one be founde ſlayne in the land whi• che the Lorde thy God geueth the to poſſeſſe it,and lieth in the feldes,and not kno• wne who hath ſlayne him: Then let thine elde• rs and thy iudges come forth ād meet vnto the cities that are rounde aboute the ſlayne. And let the elders of that citie which is nexte vnto the ſlayne mā,take an heyffer that is not labou red with nor hath drawen in the iocke,and let them bringe her vnto a valeye where is nether earinge nor ſowenge,ād ſtrike of hir heed the re in the valey.

Then let the preaſtes the ſonnes of Leui co me forth(for the Lorde thy God hath choſen them to miniſtre and to bleſſe in the name off the Lorde and therfore at their mouthe ſhall all ſtrife and plage be tryed). And all the elde• rs of the citie that is nexte to the ſlayne man ſhall waſſhe their handes ouer the heyffer that is beheded in the playne,and ſhall anſwere ād ſaye:oure handes haue not ſhed this bloude ne

ther

ther haue oure eyes ſene it. Be mercifull Lord vnto thy people Iſrael which thou haſt delyue red and put not innocent bloude vnto thy peo ple Iſrael: and the bloude ſhalbe forgeuen thē And ſo ſhalt thou put innocent bloud frō the, when thou ſhalt haue done that which is right in the ſyght of the Lorde.

Right in the lordes ſyghte, ād not in thyne imaginacion.

When thou goeſt to warre agenſt thyne enemies and the Lorde thy God hath delyuered them in to thine handes and thou haſt take them captyue, and ſeiſt amonge the captyues a bewtifull woman and haſt a fantaſye vnto her that thou woldeſt haue her to thy wyfe. Then bringe her home to thine houſſe and let her ſhaue hir heed and pare hir nayles ād put hir rayment that ſhe was taken in from hir, and let hir remayne in thine houſſe and bewepe hir father and hir mother a moneth long and after that goo in vnto her ād marie her ād let her be thi wife. And yf thou haue no fauoure vnto her, then let her go whother ſhe luſteth: for thou mayſt not ſell her for monye nor make cheueſaūce of her, becauſe thou haſt hūbled her.

Yf a man haue two wyues, one loued and a nother hated, and they haue borne him children, both the loued and alſo the hated. Yf the firſtborne be the ſonne of the hated: then whē he dea-

he dealeth his goodes amonge his childern, he maye not make the ſonne of the beloued firſtborne before the ſonne of the hated whiche is in deade the firſtborne: But he ſhall knowe the ſonne off the hated for his firſtborne, that he geue hym dowble off all that he hath. For he is the firſt off his ſtrength, and to him belongeth the right of the firſtborneſhippe.

Yf any man haue a ſonne that is ſtuburne, and diſobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that ſame place, ād ſaye vnto the elders of the citie: This oure ſonne is ſtoburne and diſobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie ſtone him with ſtones vnto deeth. And ſo thou ſhalt put euell awaye from the, and all Iſrael ſhall heare and feare.

Yf a man haue commytted a treſpace worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the ſame

the ſame daye. For the curſe off God is on him that is hanged. Defile not thy londe therfore, whiche the Lorde thy God geueth the to enherett.

¶ The. xxij. Chapter.

YF thou ſe thy brothers oxe or ſhepe goo aſtraye, thou ſhalt not withdrawe thy ſelfe from them: But ſhalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne houſſe and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In lyke maner ſhalt thou doo with his aſſe, with his rayment and with all loſt thinges of thy brother which he hath loſt and thou haſt founde, and thou maiſt not withdrawe thy ſelfe.

Yf thou ſe that thy brothers aſſe or oxe is fallen doune by the waye, thou ſhalt not withdrawe thy ſelfe from them: but ſhalt helpe him to heue them vp agayne.

The woman ſhall not weere that whiche pertayneth vnto the man, nether ſhall a man put on womans rayment. For all that doo ſo, are abhomynacyon vnto the Lorde thi God.

Yf thou chaunce vppon a byrds neſt by the waye

waye, in what ſoeuer tree it be or on the grou̅de, whether they be younge or egges, ād the dame ſittenge vppon the younge or vppō the egges: Thou ſhalt not take the mother with the younge. But ſhalt in any wyſe let the dame go and take the younge, that thou mayſt proſpere and prolonge thy dayes.

When thou byldeſt a new houſſe, thou ſhalt make a batelmēt vnto the roffe, that thou lade not bloude vppon thine houſſe, yf any mā fall there of. The houſſes be flatt in thoſe cōtres.

Thou ſhalt not ſowe thy vyneyarde with dyuerſe ſede: leſt thou halowe the ſede whiche thou haſt ſowen with the frute off thy vyneyarde.

Thou ſhalt not ploxe with an oxe ād an aſſe togetherr

Thou ſhalt not weere a garment made of woll and flax together.

Thou ſhalt put rybandes vpō the. iiij. quarters of thy veſture wherewith thou couereſt thy ſelfe.

Yf a man take a wyfe and when he hath lyen with her hate her ād leye ſhamefull thinges vnto hyr charge and brynge vp an euell name vppon her and ſaye: I toke this wyfe, and whē I came to her, I founde her not a mayde: Thē let the father of the damſell and the mother

bryn-

brynge forth the tokens of the damsels virgi-
nite, vnto the elders of the citie, euen vnto the
gate. And let the damsels father saye vnto the
elders, I gaue my doughter vnto this man to
wife and he hateth her: and loo, he layeth sha-
mefull thinges vnto hir charge saynge, I foun-
de not thy doughter a mayde. And yet these ar
the tokens of my doughters virginite. And let
them sprede the vesture before the elders off
the citie. Then let the elders of that citie take
that man and chastyce him and merce him in
an hundred sycles of syluer and geue them vn-
to the father of the damsell, because he hath
brought vpp an euell name vppon a mayde in
Israel. And she shalbe his wife, and he may not
put her awaye all his dayes. But and yf the thin
ge be of a suertie that the damsell be not foun-
de a virgen, let them brynge her vnto the dore
of hir fathers house, and let the men of that
citie stone her with stones to deeth, because
she hath wrought folye in Israel, to playe the
whore in hir fathers house. And so thou shalt
put euell awaye from the.

Yf a man be founde lyenge with a woman,
that hath a wedded husbonde, then let thē dye
etherother of thē: both the man that lay with
the wife and also the wife: so thou shalt put a-
waye euell from Israel.

Yf a

Yf a mayde be hanfaſted vnto an huſbonde, and then a man finde her in the towne and leye with her, then ye ſhall brynge them both out vnto the gates of that ſame citie and ſhall ſtone them with ſtones to deeth: The damſell becauſe ſhe cried not beynge in the citie: And the man, becauſe he hath humbled his neyghbours wife, and thou ſhalt put awaye evell from the.

But yf a man finde a betrothed damſell in the felde and force her and leye with her: Thē the man that laye with her ſhall dye alone, and vnto the damſell thou ſhalt doo no harme: becauſe there is in the damſell no cauſe of deeth. For as when a man ryſeth agenſte his neyghboure and ſleyeth him, euē ſo is this matter. For he founde her in the feldes and the betrothed damſell cried: but there was no mā to ſuccoure her.

Yf a man finde a mayde that is not betrothed ād take her ād lye with her ād be founde: Then the man that laye with her ſhall geue vn to the damſells father. l. ſycles of ſyluer. And ſhe ſhall be his wife, becauſe he hath humbled her, and he maye not put her awaye all hys dayes.

No man ſhall take his fathers wife, nor vnheale his fathers couerynge.

¶ The. xxiij. Chapter

NOne that is gelded or hath his preuey membres cutt of, ſhall come in to the congregacion of the Lorde. And he that is borne of a comen woman ſhall not come in the congregacion of the Lorde, no in the tenth generacyon he ſhall not entre in to the congregacyon of the Lorde. The Ammonites and the Moabites ſhall not come in to the cõgregacyon of the Lorde, no not in the tenth generacion, no they ſhall neuer come in to the cõgregacion of the Lorde, becauſe they met you not with bred and water in the waye when ye came out of Egipte, and becauſe they hyred agenſt the Balaam the ſonne of Beor the interpreter of Meſopotamia, to curſe the. Neuertheleſſe the Lorde thy God wolde not herken vnto Balaam, but turned the cürſe to a bleſſinge vnto the. becauſe the Lorde thy God loued the. Thou ſhalt neuer therfore ſeke that which is proſperouſe or good for them all thy dayes for euer.

Balaam

Thou ſhalt not abhorre an Edomite, for he is thy brother: nether ſhalt thou abhorre an Egiptian. becauſe thou waſt a ſtraunger in hys londe. The childern that are begotten of them ſhall come in to the congregacyon of the Lorde in the. iij. generacion.

When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vnclennesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue washed him selfe with water before the euen: ād then whē the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whother thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruaunt which is escaped from his master vnto the. Let him dwel with the, cuē amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vexe him not.

There shalbe no whore of the doughters of Israel, nor whorekeper of the sonnes of Israel

The pope will take tribute of them yet and bisshopes, and abottes desire no better remauntes.

Thou shalt nether brynge the hyre of an whore nor the pryce of a dogge in to the house of the Lorde thy God, in no maner of vowe: for euē both of them are abhominacion vnto the Lorde thy God.

Thou shalt be no vsurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent vppon vserye. Vnto a strāger thou maist lende vppon vserye, but not vnto thy brother, that the Lorde thy God maye blesse the in all that thou settest thyne hande to in the londe whother thou goest to conquere it.

When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the. Yf thou shalt leue vowinge, it shalbe no synne vnto the: but that which is once gone out off thy lippes, thou must kepe and doo, accordynge as thou hast vowed vnto the Lorde thy god a frewilloffrynge which che thou hast spoken with thy mouth.

When thou comest in to thy neghboures vyneyarde, thou mayst eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

When thou goest in to thy neyghbours corne, thou mayst plucke the eares with thine hād but

but thou mayst not moue a sycle vnto thy neghbours corne.

¶ The. xxiiij. Chapter.

WHen a man hath taken a wyfe and maried her, yf she finde no fauoure in his eyes, because he hath spied some vnclennesse in her. Then let him write her a bylle of devorcement and put it in hir hande and sende her out of his house. Yf when she is departed out of his house, she goo and be another mans wife and the seconde husbonde hate her and write her a letter of deuorcement and put it in hir hande and sende her out of his house, or yf the seconde man dye whiche toke her to wyfe. Hir first man whiche sent hir awaye maye not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacyon in the syght of the Lorde: that thou defile not the lõde with synne, which the Lorde thy God geueth the to enherett.

When a man taketh a newe wyfe, he shall not goo a warrefare nether shalbe charged wyth any busyness: but shalbe fre at home one yere and reioyse with his wife whiche he hath taken.

No mā ſhall take the nether or the vpper mill ſtone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde ſtealynge any of his brethern the childern of Iſrael, ād maketh chaffare of him or ſelleth him, the thefe ſhall dye. And thou ſhalt put euell awaye from the.

Take hede to thy ſelfe as concernynge the plage of leproſye, that thou obſerue diligently to doo acordinge to all that the preaſtes the leuites ſhall theach the, as I commaunded them ſo ye ſhall obſerue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off Egipte.

Do as the preaſtes teache you: but as I haue taughte thē and not as they fayne.

Yf thou lende thy brother any maner ſoker, thou ſhalt not goo in to his houſſe to fetche a pledge: but ſhalt ſtonde without and the man to whom thou lendeſt, ſhall brynge the the pledge out at the dore. Forthermore yf it be a poore body, goo not to ſlepe with his pledge: but delyuer hym the pledge agayne by that the ſonne goo doune, and let him ſlepe in his owne rayment and bleſſe the. And it ſhalbe righteouſnes vnto the, before the Lorde thy God.

Thou ſhalt not defraude an hyred ſeruaunte that is nedye and poore, whether he be off thy bre-

brethern or a ſtraunger that is in thy lond with in thy cities. Geue him his hyre the ſame daye, and let not the ſonne goo doune thereon. For he is nedye ād therewith ſuſteyneth his life, leſt he crye agenſt the vnto the Lorde ād it be ſynne vnto the.

The fathers ſhal not dye for the childern nor the childern for the fathers: but euery mā ſhall dye for his awne ſynne.

Hynder not the right of the ſtraunger nor of the fatherleſſe, nor take wedowes rayment to pledge. But remembre that thou waſt a ſeruaunte in Egipte, ād how the Lord thy God delyuered the thēce. Wherfore I cōmaūde the to doo this thinge.

When thou cutteſt doune thyne herueſte in the felde and haſt forgotte a ſhefe in the felde thou ſhalt not goo agayne and fett it: But it ſhalbe for the ſtraunger, the fatherleſſe and the wedowe, that the Lorde thy God maye bleſſe the in all the workes of thyne hande. When thou beateſt doune thyne olyue, trees thou ſhalt not make cleane riddaunce after the: but it ſhall be for the ſtraunger, the fatherleſſe and the wedowe. And when thou gathereſt thy vyneyarde, thou ſhalt not gather cleane after the: but it ſhalbe for the ſtraunger, the fatherleſſe and the wedowe. And remembre that thou waſt a

ſeruā-

seruaunte in the lond of Egipte: wherfore I cõ maunde the to doo this thinge.

¶ The. xxv. Chapter.

WHen there is strife betwene men, let thẽ come vnto the lawe, and let the iudges iustifie the rightuous and condemne the tres-peaser. And yf the trespeaser be worthy of stry pes, then let the iudge cause to take him doune and to bete him before his face accordynge to his trespace, vnto a certayne numbre. xl. stir pes he shall geue him and not passe: lest yf he shulde exceade and beate him aboue that with many stripes, thi brother shuld appere vngod ly before thyne eyes.

Thou shalt not mosell the oxe that treadeth out the corne.

It were hard to proue this a ceremonye

When brethern dwell together and one of them dye ād haue no childe, the wyfe of the de-ed shall not be geuen out vnto a straunger: but hir brotherlawe shall goo in vnto her and ta-ke her to wife and marie her. And the eldest sonne which she beareth, shall stonde vp in the name of his brother which is deed, that his na me be not put out in Israel.

But and yf the man will not take his syster-lawe, then let her goo to the gate vnto the el-ders

ders and saye: My brotherlawe refuseth to ster re vpp vnto his brother a name in Israel, he will not marie me. Then let the elders of his citie call vnto him and comen with him. Yf he stonde and saye: I will not take her, then let his systerlawe goo vnto him in the presence of the elders and loose his showe of his foote and spytt in his face and answere and saye. So shall it be done vnto that man that will not bylde his brothers housse. And his name shalbe called in Israel, the vnshoed housse.

Yf when men stryue together, one with another, the wife of the one rũne to, for to ryd hyr husbonde out of the handes of him that smyteth him and put forth hir hande and take him by the secrettes: cutt of hir hande, and let nott thine eye pitie her.

Thou shalt not haue in thy bagge two maner weyghtes, a greate and a small: nether shalt thou haue in thine housse dyuerse measures, a great ād a small. But thou shalt haue a perfect ād a iust measure: that thy dayes maye be lengthed in the londe whiche the Lorde thy God geueth the, For all that do soche thinges ād all that doo vnright, are abhominacion vnto the Lorde thy God.

Remembre

Remembre what Amalech dyd vnto the by the waye after thou cameſt out of Egipte, he mett the by the waye and ſmote the hynmoſt of you, all that were ouer laboured and dragged by hynde, when thou waſt faynted and weryе; and he feared not God. Therfore when the Lorde thy God hath geuen the reſt from all thyne enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enherete and poſſeſſe: ſe that thou put out the name of Amalech from vnder heauen, ād forget not.

¶ The. xxvj. Chapter.

WHen thou art come in to the londe whiche the Lorde thy God geueth the to enherett and haſt enioyed it and dwelleſt there in: take of the firſt of all the frute of the erthe, which thou haſt brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God ſhall choſe to make his name dwell there. And thou ſhalt come vnto the preaſt that ſhalbe in thoſe dayes ād ſaye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde ſware vnto oure fathers for to geue vs.

And

And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt answere ād saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte ād sogcorned there with a few folke and grewe there vnto a nacyon greate, myghtie and full of people. And the Egiptians vexed us ād troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and loked on oure aduersyte, labour and oppressyon. And the Lorde brought vs out of Egipte with a myghtye hande and a stretched out arme and with greate terebleneſſe and with sygnes and wonders. And he hath brought vs in to this place and hath geuē vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshepe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geuē vnto the and vnto thyne houſſe, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge

all

all the tithes of thine encreaſe the thyrde yer
the yere of tythynge: and haſt geuen it vnto th
Leuite, the ſtraunger, the fatherleſſe ād the w
dowe, and they haue eaten in thy gates ād fy
led them ſelues. Then ſaye before the Lord
thy God: I haue brought the halowed thinge
out of myne houſſe and haue geuen them vn
to the Leuite, the ſtraunger, the fatherleſſe an
the wedowe acordynge to all the commaund
mentes which thou commaundeſt me: I hau
not ouerſkypped thy commaundmentes, no
forgetten them. I haue not eaten thereof in m
moornynge nor taken awaye thereof vnto an
vnclennesſe, nor ſpente thereof aboute any de
ed corſe: but haue herkened vnto the uoyce o
the Lorde my God, and haue done after al
that he commaūded me, loke doune from th
holy habitacyon heauen and bleſſe thy people
Iſrael and the lande which thou haſt geuen vs
(as thou ſwareſt vnto oure fathers) a lond that
floweth with mylke and honye.

This daye the Lorde thy God hath com-
maunded the to doo theſe ordinaunces and la
wes. Kepe them therfore and doo them with
all thyne hert and all thy ſoule. Thou haſt ſett
vpp the Lorde this daye to be thy God and to
walke in hys wayes and to kepe his ordinaun-
ces, his commaundmentes and his lawes, and

to her

herken vnto his voyce. And the Lord hath
et the vp this daye, to be a seuerall people vn
him (as he hath promysed the) and that thou
epe his commaundmentes, and to make the
e aboue all nacyons which he hath made, in
rayse, in name and honoure: that thou mayst
e an holy people vnto the Lord thy God, as
e hath sayed.

The.xxvij.Chapter.

AND Moses with the elders of Israel cō-
maunded the people sayenge: kepe all
he commaundmentes whiche I commaunde
ou this daye. And when ye be come ouer
lordayne vnto the londe which the Lorde thy
God geueth the, sett vpp greate stones and
playster them with playster, and write vpō thē
all the wordes of this lawe, when thou arte co-
me ouer: that thou mayst come in to the lon-
de whiche the Lorde thy God geueth the: a
londe that floweth with mylke and honye, as
the Lorde God off thy fathers hath promy-
sed the.

When ye be come ouer Iordayne, se that ye
set vpp these stones which I commaunde you
this daye in mount Eball, and playster them
with playster. And there bylde vnto the Lord
thy God, an altare of stones and se thou lifte

vp no

all the tithes of thine encreaſe the thyrde yere, the yere of tythynge: and haſt geuen it vnto the Leuite, the ſtraunger, the fatherleſſe ād the wedowe, and they haue eaten in thy gates ād fylled them ſelues. Then ſaye before the Lorde thy God: I haue brought the halowed thinges out of myne houſſe and haue geuen them vnto the Leuite, the ſtraunger, the fatherleſſe and the wedowe acordynge to all the commaundmentes which thou commaundeſt me: I haue not ouerſkypped thy commaundmentes, nor forgetten them. I haue not eaten thereof in my moornynge nor taken awaye thereof vnto any vnclenneſſe, nor ſpente thereof aboute any deed corſe: but haue herkened vnto the uoyce of the Lorde my God, and haue done after all that he commaūded me, loke doume from thy holy habitacyon heauen and bleſſe thy people Iſrael and the lande which thou haſt geuen vs (as thou ſwareſt vnto oure fathers) a lond that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo theſe ordinaunces and lawes. Kepe them therfore and doo them with all thyne hert and all thy ſoule. Thou haſt ſett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and

to her

to herken vnto his voyce. And the Lord hath ſett the vp this daye, to be a ſeuerall people vn to him (as he hath promyſed the) and that thou kepe his commaundmentes, and to make the hye aboue all nacyons which he hath made, in prayſe, in name and honoure: that thou mayſt be an holy people vnto the Lord thy God, as he hath ſayed.

The.xxvij.Chapter.

AND Moſes with the elders of Iſrael cõ-maunded the people ſayenge: kepe all the commaundmentes whiche I commaunde you this daye. And when ye be come ouer Iordayne vnto the londe which the Lorde thy God geueth the, ſett vpp greate ſtones and playſter them with playſter, and write vpõ thẽ all the wordes of this lawe, when thou arte come ouer: that thou mayſt come in to the londe whiche the Lorde thy God geueth the: a londe that floweth with mylke and honye, as the Lorde God off thy fathers hath promyſed the.

When ye be come ouer Iordayne, ſe that ye ſet vpp theſe ſtones which I commaunde you this daye in mount Eball, and playſter them with playſter. And there bylde vnto the Lord thy God, an altare of ſtones and ſe thou lifte

vp no

vpp no yerne uppon them: But thou ſhalt make the altare of the Lorde thy God of rughſtones and offer burntoffrynges thereon vnto the Lorde thy God. And thou ſhalt offer peaceoffrynges and ſhalt eate there and reioyſe before the Lorde thy God. And thou ſhalt write vppon the ſtones all the wordes of this lawe, manyfeſtly and well

And Moſes with the preaſtes the Leuites ſpake vnto all Iſrael ſayenge: take hede ād heare Iſrael, this daye thou art become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thi God ād do his cōmaundmētes ād his ordinaunces which I commaunde you this daye.

And Moſes charged the people the ſame daye ſayenge: theſe ſhall ſtonde vppon mount Griſim to bleſſe the people, when ye are come ouer Iordayne: Symeon, Leui, Iuda, Iſachar, Ioſeph and Ben Iamin. And theſe ſhall ſtonde apon mount Eball to curſe: Ruben, Gad Aſſer, Zabulon, Dan and Neptaly. And the Leuites ſhall beginne ād ſay vnto all the men of Iſrael with a loude voyce.

Curſed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a ſecrett place:

Here of take the popes an occaſiō to curſe. iiij. tymes in the yere

And

And all the people ſhall anſwere and ſaye Amen.

Curſed be he that curſeth his father or hys mother, and all the people ſhall ſaye Amen.

Curſed be he that remoueth his neghboure marke and all the people ſhall ſaye Amen.

Curſed be he that maketh the blynde goo out off his waye, and all the people ſhall ſaye Amen,

Curſed be he that hyndreth the right of the ſtraunger, fatherleſſe and wedowe, and all the people ſhall ſaye Amen.

Curſed be he that lieth with his fathers wife becauſe he hath opened his fathers couerinage, ād all the people ſhall ſaye Amen.

Curſed be he that lieth with any maner beeſt, and all the people ſhall ſaye Amen.

Curſed be he that lieth with his ſyſter whether ſhe be the doughter of his father or off his mother, and all the people ſhall ſaye Amen

Curſed be he that lieth with his mother in lawe, and all the people ſhall ſaye Amen.

Curſed be he that ſmyteth his neghboure ſecretly, and all the people ſhall ſaye Amē.

Curſed be he that taketh a reward to ſlee innocent bloude, and all the people ſhall ſaye Amen.

Curſed be he that mātayneth not all the wor-

des of this lawe to doo them, ād all the people shall saye Amen.

¶ The. xxviij. Chapter

YF thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this dáye. The Lorde wil set the an hye aboue all nacions of the erth. And all these blessynges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes, blessed shalbe the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almery be ād thy store. Blessed shalt thou be, both when thou goest out, ād blessed whē thou comest in.

The Lorde shall smyte thyne enemyes that ryse agenst the before thy face. They shall come out agenst the one waye, and flee before the seuen wayes. The Lorde shal commaunde the blessynge to be with the in thy store housses ād in all that thou settest thine hande to, and will blesse the in the lande which the Lord thi god geueth the.

The Lorde shall make the an holye people vnto

vnto himselfe, as he hath sworen vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.
And all nacyons of the erthe shall se that thou arte called after the name of the Lorde, and they shalbe aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the londe whiche the Lorde sware vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure, euen the heauen, to geue rayne vnto thy londe in due ceason and to blesse all the labours of thine hande. And thou shalt lende vnto many nacyōs, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboue only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to doo

doo all his commaundmentes and ordinaun-
ces which I commaunde the this daye: then all
these curses shall come vppon the and ouerta-
ke the: Cursed shalt thou be in the towne, and
cursed in the felde, cursed shall thyne almery be
and thi store. Cursed shall the frute of thy body
ād the frute of thy lond be ād the frute of thine
oxen ād the flockes of thy shepe. And cursed
shalt thou be when thou goest in, ād whē thou
goest out.

And the Lorde shall sende vppon the cur-
synge, goynge to nought and complaynyng in
all that thou settest thine hande to what soe-
uer thou doest: vntyll thou be destroyed ād br-
ought to nought quyckely, because of the we-
kednesse of thyne invencyons in that thou hast
forsaken the Lorde. And the Lorde shall ma-
ke the pestilence cleaue vnto the, vntyll he ha-
ue consumed the from the londe whether th-
ou goest to enioye it. And the Lorde shall
smyte the with swellynge, with feuers, heet,
burnynge, wetherynge, with smytynge and bla
stinge. And they shall folowe the, vntyll thou
perilhe.

And the heauen that is ouer thy heed shalbe
brasse, and the erth that is vnder the, yerne.
And the Lorde shall turne the rayne of the lā-
de vnto powder ād dust: euen frō heauen they
shall

ſhal come doune vpō the, vntyll thou be brought to nought. And the Lorde ſhall plage the before thine enemyes: Thou ſhalt come out one waye agenſt them, and flee ſeuen wayes before them, ād ſhalt be ſcatered amonge all the kingdomes of the erth. And thy carcaſſe ſhalbe meate vnto all maner foules of the ayre ād vnto the beeſtes of the erth, and no man ſhall fraye them awaye.

And the Lorde will ſmyte the with the botches of Egipte and the emorodes, ſcalle and maungyneſſe, that thou ſhalt not be healed the reof. And the Lorde ſhall ſmyte the with madneſſe, blyndneſſe and daſynge of herte. And thou ſhalt grope at none daye as the blynde gropeth in darkeneſſe, and ſhalt not come to the right waye.

And thou ſhalt ſuffre wronge only and be polled euermore, and no man ſhall ſoker the, thou ſhalt be betrothed vnto a wife, and another ſhall lye with her. Thou ſhalt bylde an houſſe and another ſhall dwell therein. Thou ſhalt plante a vyneyarde, and ſhalt not make it comen. Thine oxe ſhalbe ſlayne before thyne eyes, ād thou ſhalt not eate thereof. Thine aſſe ſhalbe violently taken awaye euen before thi face, and ſhall not be reſtored the agayne. Thy ſhepe ſhalbe geuen vnto thine enemyes, ād no

man ſhall helpe the.

Thy ſonnes ād thy doughters ſhall be geuē vnto another nacion, and thyne eyes ſhall ſe and daſe vppon them all daye longe, but ſhalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures ſhall a nacyon which thou knowēſt not, eate, ād thou ſhalt but ſoffre violence only and be oppreſſed alwaye: that thou ſhalt be cleane beſyde thy ſelfe for the ſyghte of thyne eyes whiche thou ſhalt ſe.

The Lord ſhall ſmyte the with a myſcheuous botche in the knees ād legges, ſo that thou cāſt not be healed: euē from the ſole of the foote vnto the toppe of the heed.

The Lorde ſhall brynge both the and thy kynge which thou haſt ſett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou ſhalt ſerue ſtraunge goddes: euen wodd ād ſtone. And thou ſhalt goo to waſt ād be made an enſample ād a geſtyngeſtocke vnto al naciōs whether the Lord ſhall carye the.

Thou ſhalt carie moch ſeed out in to the felde, and ſhalt gather but litle in: for the locuſtes ſhall deſtroye it, Thou ſhalt plante a vyneyarde and dreſſe it, but ſhalt nether dryncke off the wyne nether gather of the grapes,

for

for the wormes ſhall eate it. Thou ſhalt haue olyue trees in all thy coſtes, but ſhalt not be anoynted with the oyle, for thyne olyue trees ſhalbe rooted out. Thou ſhalt get ſonnes ād doughters, but ſhalt not haue them: for they ſhalbe caried awaye captyue. All thy trees and frute of thy londe ſhalbe marred with blaſtynge.

The ſtraungers that are amonge you ſhall clyme aboue the vpp an hye, ād thou ſhalt come doune beneth alowe. He ſhall lende the ād thou ſhalt not lende him, he ſhalbe before ād thou behynde.

Moreouer all theſe curſes ſhall come vppō the and ſhall folowe the and ouertake the, tyll thou be deſtroyed: becauſe thou herkenedeſt not vnto the voyce of the Lorde thy God, to kepe his cōmaundmētes ād ordinaunces whiche he cōmaūded the, ād they ſhalbe vppō the as miracles ād wonders ād vppon thy ſeed for euer. And becauſe thou ſeruedeſt not the Lorde thy God with ioyfulneſſe and with a good herte for the abundaunce of all thinges, therefore thou ſhalt ſerue thyne enemye whiche the Lorde ſhall ſende vppon the: in hunger and thruſt, in nakedneſſe and in nede off all thynge: and he ſhall put a yocke off yerne vppon thyne necke, vntyll he haue broughte

the to noughte.

And the Lorde ſhall brynge a nacion vpon the from a farre, euen from the ende off the worlde, as ſwyfte as an egle fleeth: a nacion whoſe tonge thou ſhalt not vnderſtonde: a herde fauoured nacion whiche ſhall not regarde the perſon of the olde nor haue compaſſiō on the younge. And he ſhall eate the frute of thy londe and the frute of thy catell vntyll he haue deſtroyed the: ſo that he ſhall leaue the nether corne, wyne, nor oyle, nether the ĕcreaſe of thyne oxen nor the flockes of thy ſhepe: vntyll he haue brought the to nought. And he ſhall kepe the in in all thy cities, vntyll thy hye ād ſtronge walles be come doune wherei thou truſtedeſt, thorow all thy londe. And he ſhall beſege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou ſhalt eate the frute of thyne awne bodye: the fleſſh of thy ſonnes and off thy doughters which the Lorde thy God hath geuen the, in that ſtrayteneſſe and ſege wherewith thyne enemye ſhall beſege the: ſo that it ſhall greue the man that is tender and exceadynge delycate amonge you, to loke on his brother and vppon his wife that lyeth in hys boſome ād on the remnaunte of his childern, which he hath yet lefte, for feare of geuynge

vnto any of them of the fleſh of hys childern, whiche he eateth, becauſe he hath noughte lefte him in that ſtrayteneſſe and ſege wherewith thyne enemye ſhall beſege the in all thy cytyes.

Yee and the woman that is ſo tender and delycate amonge you that ſhe dare not auenture to ſett the ſole of hyr foote vppon the grounde for ſoftneſſe and tenderneſſe, ſhalbe greued to loke on the huſbonde that leyeth in hir boſome and on hyr ſonne and on hyr doughter: euen becauſe of the afterbyrthe that ys come oute from betwene hyr legges, and becauſe of hyr childern whiche ſhe hath borne, becauſe ſhe wolde eate them for nede off all thynges ſecretly, in the ſtrayteneſſe and ſege wherewith thine enemye ſhall beſege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will ſmyte both the and thy ſeed with wonderfull plages and with greate plages and of longe continuaunce, and with euell ſekeneſſes and of longe duraunce. Moreouer he wyll bryng vppon the all the diſeaſes off Egipte whiche thou waſt afrayed off, and they ſhall cleaue vn

ue vnto the. Thereto all maner ſekeneſſes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde bryn-ge vppon the vntyll thou be come to nough-te. And ye ſhalbe lefte fewe in numbre, whe-re to fore ye were as the ſtarres off heauen in multitude: becauſe thou woldeſt not herkē vn to the voyce of the Lorde thy God.

And as the Lorde reioyſed ouer you to do you good and to multiplye you: euen ſo he will reioyſe ouer you, to deſtroye you and to brynge you to nought. And ye ſhabe waſted from of the lande whother thou goeſt to enioye it,

And the Lorde ſhall ſcater the amonge all nacyons from the one ende of the worlde vn-to the other, and there thou ſhalt ſerue ſtraun-ge goddes, which nether thou nor thy fathers haue knowne: euen wod and ſtone.

And amonge theſe nacyons thou ſhalt be no ſmall ſeaſon, and yet ſhalt haue no reſte for the ſole of thy foote. For the Lorde ſhall geue the there a trēblynge herte ād daſynge eyes and ſorowe of mynde. And thy lyfe ſhall hange before the, and thou ſhalt feare both daye and nyghte ād ſhalt haue no truſt in thy lyfe. In the mornynge thou ſhalt ſaye, wolde God it were nyghte. And at nyghte thou ſhalt ſaye wold

wolde God it were mornynge. For feare off thyne herte whiche thou ſhalt feare, and for the ſyghte of thyne eyes whiche thou ſhalt ſe.

And the Lorde ſhall brynge the in to Egipte agayne with ſhippes, by the waye which I bade the that thou ſhuldeſt ſe it nomoare. And there ye ſhalbe ſolde vnto youre enemyes, for bondmen and bondwemen : and yet no man ſhall bye you.

¶ The. xxix. Chapter.

THeſe are the wordes of the appoyntmēt which the Lorde commaunded Moſes to make with the childern of Iſrael in the londe of Moab, beſyde the appoyntment whiche he made with them in Horeb.

And Moſes called vnto all Iſrael and ſayed vnto them: Ye haue ſene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharao and vnto all his ſeruauntes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue ſene and thoſe greate myracles and wonders : and yet the Lorde hath not geuen you an herte to perceaue, nor eyes to ſe, nor eares to heare vnto this daye.

And

And I haue led you .xl. yere in the wilderneſſe: and youre clothes are not waxed olde vppon you, nor are thy ſhowes waxed olde vppon thy fete. Ye haue eaten no bred nor droncke wyne or ſtrounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

And at the laſt ye came vnto this place, ād Sihon the kynge of Heſbon and Og kynge of Baſan came out agenſt you vnto batayle, and we ſmote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manaſſe. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderſtonde all that ye ought to doo.

Ye ſtonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ād all the mē of Iſrael: youre childern, youre wyues and the ſtraungere that are in thyne hoſt, from the hewer of thy wod vnto the drawer of thy water: that thou ſhulddeſt come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him ſelfe, and that he maye be vnto the a God, as he hath ſayed vnto the and

as he

as he hath ſworne vnto thi fathers Abraham, Iſaac and Iacob.

Alſo I make not this bonde and this othe with you only: but both with him that ſtõdeth here with us this daye before the Lorde oure God, and alſo with him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we paſſed by. And ye haue ſene their abhominaciõs and their ydolles: wod, ſtone, ſiluer and golde which they had.

Leſt there be amonge you man or woman kynred or trybe that turneth awaye in his hert this daye from the Lord oure God, to goo ād ſerue the goddes of theſe nacions: and leſt there be amonge you ſome roote that bereth gall and wormwod, ſo that when he heareth the wordes of this curſe, he bleſſe him ſelfe in his hert ſayenge: I feare it not, I will therfore walke after the luſt of myne awne hert, that the dr-ounken deſtroye the thurſtie.

And ſo the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ād his gelouſye, ſmoke agenſt that man, ād al the curſes that are written in this boke light vppõ him, and the Lorde doo out his name frõ vnder heauen, and ſeparate him vnto euell out of all the

all the trybes of Israel acordynge vnto all the curses of the appoyntement that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal ryse vpp after you ād the stra unger that shall come from a ferre londe, saye when they se the plages of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with bremsto ne and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouer trowenge of Sodome, Gomor, Adama ād Ze boim: which the Lorde ouerthrewe in his wr ath and angre.

And than all nacions also saye: wherfore hath the Lorde done of this facion vnto this londe? O how fearse is this greatt wrath? And men shall saye: because they lefte the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egipte. And they went ād serued straunge goddes and worshipped them: god des which they knewe not and which had ge uen them nought. And therfore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate furyou

snesse

ſneſſe, and caſt thē in to a ſtraunge londe, as it is come to paſſe this daye.

The ſecrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

The. xxx. Chapter.

WHen all theſe wordes are come vpō the whether it be the bleſſinge or the curſſe which I haue ſet before the: yet yf thou turne vnto thyne hert amonge all the nacions whother the Lorde thi God hath thruſte the, and come agayne vnto the Lorde thi God ād herken vnto his voyce acordinge to all that I cōmaunde the this daye: both thou and thi childern with all thine hert and all thi ſoule: Then the Lorde thi God wil turnē thi captiuite ād haue cōppaſſion vpō the ād goo ād fett the agayne from all the nacions, amōge which the Lorde thi God ſhall haue ſcatered the.

Though thou waſt caſt vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence fett the and brynge the in to the lande which thi fathers poſſeſſed, and thou ſhalt enioye it. And he will ſhewe the kyndneſſe and

multi

multiplye the aboue thi fathers. And the Lorde thi God will circumcyse thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put al these curses vpō thine enemyes and on thē that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the nether ferre of. It is not in heauen, that thou neadest to saye: who shall goo vpp for us in to heauen, and fett it us, that we maye heare it ād doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and fett

it us

ſt us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue ſett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayſt lyue and multipye, and that the Lorde thy God maye bleſſe the in the londe whother thou goeſt to poſſeſſe it.

But and yf thyne hert turne awaye, ſo that thou wilt not heare: but ſhalt goo aſtraye and worſhepe ſtraunge goddes and ſerue them, I pronounce vnto you this daye, that ye ſhal ſurely pereſh and that ye ſhall not prolonge youre dayes vppon the londe whother thou paſſeſt ouer Iordayne to goo and poſſeſſe it.

I call to recorde this daye vnto you, heauen and erth, that I haue ſett before you lyfe and deeth, bleſſynge and curſynge: but choſe lyfe, that thou and thi ſeed maye lyue, in that thou loueſt the Lorde thi God herkeneſt vnto his voyce and cleaueſt vnto him. For he is thi life and the lengthe of thi dayes, that thou mayſt dwell vppon the erth which the Lorde ſware vnto thi fathers: Abraham, Iſaac and Iacob to

geue

geue them.

The.xxxi. Chapter.

AND Moſes went and ſpake theſe wordes vnto all Iſrael and ſayed vnto them I am an hundred ād.xx.yere olde this daye, ād can nomoare goo out and in. Alſo the Lorde hath ſayed vnto me, thou ſhalt not go ouer this Iordayne. The Lord youre God he will go ouer before the ād he will deſtroye theſe nacions before the, ād thou ſhalt cōquere thē. And Ioſua he ſhall goo ouer before the, as the Lorde hath ſayed. And the Lorde ſhall doo vnto them, as he dyd to Sihon ād Og kynges of the Amorites ād vnto their landes which kinges he deſtroyed.

And when the Lorde hath delyuered them to the, ſe that ye doo vnto them acordynge vnto all the cōmaundmentes which I haue cōmaunded you. Plucke vpp youre hartes and be ſtronge, dreade not nor be aferde of them: for the Lorde thi God him ſelfe will goo with the, and wil nether let the goo nor forſake the:

And Moſes called vnto Ioſua and ſayed vnto him in the ſighte of all Iſrael: Be ſtrōge and bolde, for thou muſt goo with this people vnto the londe which the Lorde hatl

hath ſworne vnto their fathers to geue them, and thou ſhalt geue it them to enheret. And the Lorde he ſhall goo before the ād he ſhall be with the, and wil not let the goo nor forſake the, feare not therfore nor be diſcomforted.

And Moſes wrote this lawe and delyuered it vnto the preaſtes the ſonnes of Leui which bare the arke of the teſtament of the Lorde, and vnto all the elders of Iſrael, and commaunded them ſayenge: At the ende of. vij. yere, in the tyme of the fre yere, in the feſt of the tabernacles, when all Iſrael is come to appere before the Lorde thi God, in the place which he hath choſen: ſe that thou reade this lawe before all Iſrael in their eares Gather the people together: both men, wemen and childern and the ſtraungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to poſſeſſe it.

And the Lorde ſayed vnto Moſes: Beholde thy dayes are come, that thou

muſt dye. Call Ioſua and come and ſtonde in the tabernacle of witneſſe, that I maye geue him a charge. And Moſes and Ioſua went and ſtode in the tabernacle off witneſſe. And the Lorde apeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude ſtode ouer the dore of the tabernacle.

And the Lorde ſayed vnto Moſes: beholde, thou muſt ſlepe with thi fathers, and this people will goo a whorynge after ſtraunge goddes off the londe whother they goo and will forſake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agenſt them, and I will forſake them and will hyde my face from them, and they ſhalbe conſumed. And when moch aduerſyte and tribulacion is come vppon them, then they will ſaye: becauſe oure God is not amonge us, theſe tribulacions are come vppon us. But I wil hyde my face that ſame tyme for all the euels ſake which they ſhall haue wrought, in that they are turned vnto ſtraunge goddes.

Now therfore write ye this ſonge, and teach it the childern of Iſrael and put it in their mouthes that this ſonge maye be my witneſſe

vnto

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke ād honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgetten out of the mouthes of their seed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, ād I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the boke off thys lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

be there for a witnesse vnto the. I For knowe thi stuberneſſe and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene dishobedient vnto the Lorde: ād how moch moare after my deeth.

Gather vnto me al the elders of youre trybes and youre officers, that I maye speake these wordes in their eares and call heauē ād erth to recorde agenst them. For I am sure that after my deeth, they will vtterly marre themselues and turne from the waye which I commaunded you, and tribulacion will come vpon you in the later dayes, when ye haue wrought welkednesse in the sight of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe, vnto the ende of them.

The. xxxij. Chapter.

HEare o heauen, what I shall speake and heare o erth the wordes of my mouth.

My doctrine droppe as doeth the rayne, ād my speach flowe as doeth the dewe, as the messelynge vpō the herbes, ād as the droppes vpō the grasse. For I wil call on the name of the Lorde: Magnifie the might of oure God.

He is

He is a rocke and perfecte are his deades, for all his wayes are with discrecion. God is faithfull and without wekednesse, both rightuous and iuste is he.

The frowarde and ouerthwarte generacion hath marred them selues to himward, ād are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foolish nacyon ād vnwyse. Is not he thy father ād thyne owner? hath he not made the and ordeyned the?

Remembre the dayes that are past: consydre the yeres from tyme to tyme. Axe thy father ād he will shewe the, thyne elders and they wyll tell the.

Whē the most hyghest gaue the nacyons an enheritaunce, ād diuided the sonnes of Adam he put the borders of the nacions, fast by the multitude of the childern of Israel.

For the Lordes parte is his folke, ād Israel is the porcion of his enheritaunce.

He founde him in a deserte londe, in a voyde ground ād a rorynge wildernesse. he led hī aboute and gaue him vnderstondynge, ād kept te him as the aple of his eye.

As an egle that stereth vpp hyr nest and flotereth ouer hyr younge, he stretched oute his wynges and toke hym vpp and bare hym

on his ſhulders.

The Lorde alone was his guyde, and there was no ſtraunge God with him.

He ſett him vpp apon an hye londe, and he ate the encreaſe of the feldes. And he gaue hī honye to ſucke out of the rocke, ād oyle out of the harde ſtone.

With butter of the kyne and mylke of the ſhepe, with fatt of the lambes ād fatt rammes and he gootes with fatt kydneyes and with whete. And of the bloude of grapes thou drō keſt wyne.

And Iſrael waxed fatt and kyked. Thou waſt fatt, thicke and ſmothe, And he let God goo that made hī and deſpyſed the rocke that ſaued him.

They angred him with ſtraūge goddes ād with abhominacions prouoked him.

They offered vnto feldedeuels and not to God, ād to goddes which they knewe not ād to newe goddes that came newly vpp whiche their fathers feared not.

Of the rocke that begat the thou arte vnmyndefull and haſt forgott God that made the.

And when the Lorde ſawe it, he was angre becauſe of the prouokynge of his ſonnes and doughters.

And

And he ſayed: I will hyde my face from thē and will ſe what their ende ſhall be. For they are a froward generacion ād childern in whō is no fayth.

They haue angred me with that whiche is no god, and prouoked me with their vanities And I agayne will angre them with thē whiche are no people, and will prouoke thē with a foeliſh nacion.

For fire is kyndled in my wrath, ād ſhal burne vnto the botome of heell. And ſhall conſume the erth with her encreaſe, and ſet a fire the botoms of the mountaynes.

I will hepe myſcheues vpon the ād will ſpēde all myne arowes at them.

Burnt with hungre ād conſumed with heet and with bitter peſtilence. I will alſo ſende the tethe of beeſtes vppon them and poyſon ſerpentes.

Without forth, the ſwerde ſhall robbe thē off theire childern: and wythin in the chamber, feare: both younge men and younge wemen and the ſuckelynges with the mē of gray heedes.

I haue determened to ſcater thē therowout the worlde, ād to make awaye the remēbraunce of them from amonge men.

Were it not that I feared the raylynge off

theyr

their enemyes, leſt theire aduerſaries wolde be prowde and ſaye: oure hye hande hath done al theſe workes and not the Lorde.

For it is a nacion that hath an vnhappye forcaſt, and hath no vnderſtonge in them. I wolde they ware wyſe and vnderſtode this ād wolde conſider their later ende.

Howe it cometh that one ſhall chace a thouſande, and two putt ten thouſande off them to flyghte? excepte theire rocke had ſolde them, and becauſe the Lorde had delyuered them.

For oure rocke is not as their rocke, no though oure enemyes be iudge.

But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and theire cluſters be bytter.

Their wyne is the poyſon of dragons, ād the cruell gall of aſpes.

Are not ſoch thinges layed in ſtore with me, ād ſeeled vpp amonge my treaſures?

Vengeaunce is myne and I will rewarde: their fete ſhall ſlyde, when the tyme cometh. For the tyme of their deſtruction is at honde, and the tyme that ſhall come vppon them maketh haſt.

For the Lorde will doo iuſtice vnto hys people

people, and haue compaſſion on his ſervaun-
tes. For it ſhalbe ſene that theire power ſhall
fayle, and at the laſt they ſhalbe preſoned and
forſaken.

And it ſhalbe ſayed: where are their godde-
ād their rocke wherein they truſted?

The fatt of whoſe ſacrifices they ate and
drancke the wyne of their drynckofferynges,
let them ryſe vpp and helpe you and be youre
protection.

Se now howe that I, I am he, and that there
is no God but I. I can kyll and make alyue, ād
what I haue ſmyten that I can heale: nether ye
there that can delyuer any man oute off my
honde.

For I will lifte vp myne hande to heauē, ād
will ſaye: I lyue euer.

Yf I whett the lyghtenynge of my ſwer-
de, and myne hande take in hande to doo iu-
ſtyce, I wyll ſhewe vengeaunce on myne ene-
myes and will rewarde them that hate me.

I will make myne arowes dronkē with blou
de, and my ſwerde ſhall eate fleſh of the bloud
of the ſlayne and of the captyue and of the ba-
re heed of the enemye.

Reioyſe hethen wyth hys people, for
he wyll auenge the bloude off his ſervauntes,
and wyll auenge hym off hys aduerſaryes,
and

and wilbe mercyfull vnto the londe off hys people.

And Moſes went ād ſpake all the wordes of this ſonge in the eares of the people, both he and Ioſua the ſonne of Nun. And when Moſes had ſpoken all theſe wordes vnto the ende to all Iſrael, then he ſayed vnto them. Sett youre hertes vnto all the wordes whiche I teſtifye vnto you this daye: that ye commaunde them vnto youre childern, to obſerue and doo all the wordes off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye ſhall prolonge youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

And the Lorde ſpake vnto Moſes the ſelfe ſame daye ſayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agenſt Iericho. And beholde the londe of Canaan whiche I geue vnto the childern of Iſrael to poſſeſſe. And dye in the mount whiche thou goeſt vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ād was gathered vnto his people. For ye treſpaſed agenſt me amonge the childern of Iſrael at the waters off ſtriffe, at Cades in the wyldernesſe of Zin: becauſe ye ſanctified me not amonge

monge the childern of Israel. Thou shalt se the londe before the, but shall not goo thither vnto the londe which I geue the childern off Israel.

The. xxxiij. Chapter.

THis is the blessinge where with Moses gods man blessed the childern of Israel before his deeth sayenge: The Lord came frō Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them How loued he the people? All his sayntes are in his honde. They yoyned thē selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the cō-gregacion of Iacob. And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shalbe few in numbre.

This is the blessynge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fyght for him: but he thou his helpe agenst his enemies.

And vnto Leui he sayed: thy perfectnesse

and

ād thi light be after thy mercyfull mā whō thō ou tempteſt at Maſa ād with whom thou ſtri uedſt at the waters of ſtrife. He that ſaieth vn to his father ād mother. I ſawe him not, ād vn to his brethern I knewe not, and to his ſonne I wote not: for they haue obſerued thi wordes and kepte thy teſtament. They ſhall teach Ia cob thi iudgementes ād Iſrael thi lawes. They ſhall put cens before thi noſe and whole ſacri fices apon thine altare. Bleſſe Lorde their po wer and accepte the workes of their hondes: ſmyte the backes of them that ryſe agēſt them and of them that hate them: that they ryſe not agayne.

Vnto Ben Iamin he ſayed: The Lordes derlynge ſhall dwell in ſaffetye by him and kepe him ſelfe in the hauen by hym conty nually, and ſhall dwell betwene his ſhul ders.

And vnto Ioſeph he ſayed: bleſſed of the Lorde is his londe with the goodly frutes off heauen, with dewe and with ſprynges that lye beneth: and with frutes of the en creaſe of the ſonne and with rype ſrute off the monethes, and with the toppes of mo untaynes that were from the begynnynge and with the dayntes of hilles that laſt euer and with goodly frute of the erth and off

the

the fulneſſe there of. And the good will of him that dwelleth in the buſh ſhall come vpon the heed of Ioſeph and vppon the toppe of the heed of him that was ſeparated frō amonge his brethern his bewtye is as a firſt-borne oxe and his hornes as the hornes of an vnycorne. And with them he ſhall puſh the nacions to gether, euen vnto the endes of the worlde. Theſe are the many thouſandes of Ephraim and the thouſandes off Manaſſe.

And vnto Zabulon he ſayed: Reioyſe Zabulon in thi goenge out, and thou Iſachar in thi tentes. They ſhall call the people vnto the hill, and there they ſhall offer offerynges of righteouſnes. For they ſhall ſucke of the abundaunce of the ſee and of treaſure hyd in the ſonde.

And vnto Gad he ſayed: bleſſed is the rowmmaker Gad. He dwelleth as a lion and caught the arme ād alſo the toppe of the heed He ſawe his begynnynge, that a parte of the teachers were hyd there ād come with the heedes of the people, and executed the righteouſnes of the Lorde and his iudgementes with Iſrael.

And vnto Dan he ſayed: Dan is a lions whelpe, he ſhall flowe from Baſan.

And

And vnto Nepthali he sayed: Nephali he shall haue abundance of pleasure and shalbe fylled with the blessinge of the Lorde ād shall haue his possessions in the southwest.

And of Asser he sayed: Asser shalbe blessed with childern: he shalbe acceptable vnto his brethern and shall dyppe his fote in oyle: Yern and brasse shall hange on thi showes and thine age shalbe as thi youth.

There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnynge and from vnder the armes of the worlde: he hath cast out thine enemies before the and sayed: destroye. And Israel shall dwell in sasfetye alone. And the eyes of Iacob shall loke appon a londe of corne and wyne, moreouer his heauen shall droppe with dewe. Happye art thou Israel, who is like vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thi glorye. And thyne enemyes shall hyde them selues from the, and thou shalt walke vppon their hye hilles.

The. xxxiiij. Chapter

AND Moses went frō the feldes of Moab vppin to mount Nebo which is the toppe

toppe of Piſga, that is ouer agenſt Iericho. And the Lorde ſhewed him all the londe off Gilead euen vnto. Dan, and all nephtali and the londe of Ephraim and Manaſſe, ād all the londe of Iuda: euen vnto the vtmoſt ſee, ād the ſouth and the region of the playne of Iericho the citye of datetrees euen vnto Zoar. And the Lorde ſayed vnto him. This is the londe which I ſware vnto Abraham, Iſaac and Iacob ſayenge: I will geue it vnto thy ſeed. I haue ſhewed it the before thyne eyes: but thou ſhalt not goo ouer thither.

So Moſes the ſeruaunte of the Lorde dyed there in the londe of Moab at the commaundment of the Lorde. And he buryed him in a valey in the londe of Moab beſyde Beeth Peor: but no man wyſt of his ſepulchre vnto this daye. And Moſes was an hundred and .xx. yere olde when he dyed, ād yet his eyes were not dym nor his chekes abated. And the childern of Iſrael wepte for Moſes in the feldes off Moab. xxx. dayes. And the dayes off wepynge and mornynge for Moſes were ended.

And Ioſua the ſonne of Nun was full of the ſpirite of wiſdome: for Moſes had put his hande vppon him. And all the childern of Iſrael herkened vnto him and dyd as the Lorde com-

cõmaunded Moses. But there arose not a pro phett sense in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the mira cles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharao and all his seruauntes and vnto all his londe: and in all the myghtye dea des and greate tereble thin ges which Moses dyd in the sight of all Isra el

¶ The ende of the fifth boke of Moses.

Avims, A kinde of geauntes, and the worde signifieth crooked vnright or weked.

Belial weked or wekednesse, he that hath cast the yoke of God of his necke ād will not obe ye god.

Bruterar, prophesiers or sothsayers.

Emims, a kinde of geaūtes so called be cause they were terreble and cruell for emin signifi eth terrebleneſſe.

Enack, a kinde of geauntes, so called happlye because they ware cheynes aboute their nec kes, for enack signifieth soch a cheyne as men weer aboute their neckes.

Horim,

Horims, A kinde of geauntes, ād signifieth noble, because that of pride they called thē selues nobles or gentles.

Rocke, God is called a rocke, because both he ād his worde lasteth euer.

Whett thē on thy childern, that is exercyse thy childern in thē ād putthem in vre.

Zamzummims, a kinde of geaūtes, ād signifieth myscheuous or that be all waye imaginige.

George Waller Dwelleth in thys parysh at Iohn Smyths
Agnes Watsonn doctor in law at Iohn Smyths of thys parysh